See here th' effigies of a Child whose witt
So farr outstripp's his yeares & ruder throngs
That at Eight yeares he doth teach youth what's fitt
For their behaviour from a forraigne tongue

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Youths Behaviour,

OR,

Decency in *Converſation* Amongſt Men.

Compoſed in French by Grave Perſons, for the uſe and benefit of their YOUTH.

Now newly turned into Engliſh, By

FRANCIS HAWKINS,

Nephew to Sir *Thomas Hawkins*, Tranſlator of *Cauſſin's Holy Court*.

With the addition of twenty ſix new Precepts, written by a grave Author, which are marked thus (†) and ſome more Additions.

The Eleventh IMPRESSION.

Whereunto is added Lilies *Rules, tranſlated out of the Latin into Engliſh Verſe. There is likewiſe added the firſt Entrance of a Youth into the Univerſity; together with Engliſh and Latin Proverbs, and a very uſeful Table, for expounding of hard words in the Engliſh Tongue, much enlarged.*

London, Printed by *S. G.* and *B. G.* for *William Lee*, at the Sign of the *Turks-head* in *Fleet-ſtreet*, between *Mitre Court* and *Ram Alley*, over againſt *Fetter-lane*, 1672.

To the READER.

Gentle Youth,

THink it not amiss to peruse this Piece, yet connive at the Stile, for it hath need thereof, since wrought by an uncouth and rough File, of one in green years; as being aged under ten. Hence, worthy Reader, shew not thy self too rigid a Censurer.

This his Version is a little disguized, and therefore likely will it appear to thee much imperfect. It ought to be his own, or why under the Title is his name written? Peradventure thou wilt say, what is it to me? yet hear: Such is it really, as that I presume the Author may therein be clearly seen to be rendered faithfully; with this courteously be thou satisfied.

This small Treatise in its use, will evidently appear to redound to the singular benefit of many a young spirit, to whom solely and purposely it is addressed. Pass it therefore candidly, and without mistake.

About twenty five years since, at the request of Dr Hawkins *Father of this young Author) I Printed this little Book of* Youths Behaviour, *being then newly translated out of French by his said Son, all which Impression I soon sold, but being of a small value I neglected to reprint the same, insomuch that it grew very scarce; but through the importunity of divers of my acquaintance I printed a second Impression, which being likewise sold, and the troubles of the Wars then (viz. about 20. years since) coming on, I wholly laid it aside, not intending ever to have printed the same any more. But this Child could not be thus stifled in his birth, nor this spark of his fame thus raked up in the ashes of oblivion: for some years after, one* Mr, Pinchester *a learned Scholar in* Oxford, *came unto me, and desired me to new print this little Book, it being, as he said, so excellent a Book to instruct youth in behaviour and good manners, that the like was not extant in any language; and further to encourage me thereunto, he laid me down ready money for two hundred and fifty of them, saying, that he was going to keep a great School in the City of* Norwich, *where he would use the same for the benefit of his Scholars. After that a Counsellor of the Middle Temple, in the year 1652. added twenty five new precepts, which that they may be distinguished from the Authors, are marked thus (†) at which time a Gentleman of* Lincolns Inn *turned this Book into Latin. And now this present year 1672. I have presented to your view this eleventh Impression, having at the end one Table of choice Latin and English sentences to adorn youth in discourse, and to encrease*

encrease their understanding, as also to stir up in them a greater desire to the attaining of the Latin Tongue. In the last Impression there was two other Tables, viz. one of the terms of Arts and Sciences, the other an explanation of most hard words used in discourse, or in any English Author; but finding the trouble and inconveniency of two Alphabets, they are now both reduced into one, whereunto are now added divers other words which were not before, (and not usually met with in any Dictionary of this kind, though of far greater Volumes) being very profitable in helping to discourse, and for the right understanding of what you read in learned Authors. Hereunto also is further added by an eminent person, a small Treatise of the first entrance of a Youth in the University.

This last year 1671. a Doctor of great learning and eminent place, found me out at my Shop in Fleet-street, giving me great thanks for my continuing of the printing of the little Book called Youths Behaviour, further saying, it was the best Book to be taught in Schools that ever he read or heard of, and that those Precepts were the best for instructing youth as ever he read or heard of, and bought a quantity of them, all that I had then bound in Leather, saying, the Book was too good to be stitcht in Paper.

I have heard so much of the worth and great use of this little Book, that I dare not speak any more of it, lest I should extenuate its Merit, by striving to express it by so weak a Pen as mine; therefore I shall leave it to the candid Reader to judge of it by the benefit his Youth will reap thereby, and I shall judge according to my benefit in your kind acceptance, whereby I may multiply the Impressions. There

There was a Second Part of this Book (written by an able Pen) for the instructing of Women, especially the younger sort of Maids, and Borders at Schools; but in the late dreadful Fire a great number was consumed, but finding it very well liked, I did promise the reprinting of it; but being hitherto prevented, but of late being much importuned, I intend the next year 1672. to reprint it anew; and likewise the Latin Translation of the First Part.

Yours, William Lee.

In Laudem Authoris.

THough here be wonder when 'tis known,
A Child should make this Work his own,
(Since he that can translate and please,
Must needs commend two Languages.)
Yet this is nothing to the rest
Of treasure which this little Chest
Contains, and will in time bring forth,
To call just Volumes of his worth.
If thus a Branch, what will he be
When he is grown to be a Tree?
So glorious in the Bud, let men
Look for th' *Hesperides* agen.
And gather fruit, nor think't unfit,
A Child should teach the World more wit.

James Shurle.

Youths Behaviour.

OR,

DECENCIE

In Converſation amongſt Men.

CHAPTER. I.

General and mixt Precepts, as touching Civility among Men.

EVery Action done in the view of the world, ought to be accompanied wit h ome ſign of reverence, which one beareth to all who are preſent.

2. It is ill-beſeeming to put one in mind of any unclean or ill ſavoured thing.

3. Take heed as much as thou canſt in the preſence of others, to put thy hand to any part of thy body, which is not ordinarily diſcovered, as are the hands and face: and to accuſtome thy ſelf thereunto, it is well done to abſtain from ſo doing, yea being alone.

4. Do not thou ſhew any thing to thy companion, which may affright him.

5. Sing not within thy mouth, humming to thy ſelf, unleſs thou be alone; in ſuch ſort as thou canſt not be heard by others. Strike not up a Drum with thy fingers or thy feet.

6. Rub not thy teeth nor craſh them, nor make

any thing crack in such manner that thou disquiet any body.

7. It is an uncivil thing to stretch out thine arm at length and writhe them hither and thither.

8. In coughing or sneezing, make not great noise, if it be possible, and send not forth an sigh, in such wise that others observe thee, without great occasion.

9. In yawning howl not, and thou shouldst abstain as much as thou canst to yawn, especially when thou speakest, for that sheweth one to be weary, and that one little accounted of the company: but if thou beest constrained to yawn, by all means, for that time being, speak not, nor gape wide mouthed, but shut thy mouth with thy hand, or with thy handkerchief if it be needful, readily turning thy face to another side.

10. When thou blowest thy Nose, make not thy Nose sound like a Trumpet, & after look not within thy handkerchief. Take heed thou blow not thy Nose as children do, with their fingers, or their sleeves, but serve thy self of thy handkerchief.

11. To sleep when others speak, to sit when others stand, to walk on when others stay, to speak when one should hold his peace, or hear others, are all things of ill manners: but it is permitted to a superior to walk in certain places, as to a Master in his School.

12. It is a thing unseemly to leave ones bed out of order, & one ought not to put off ones cloths in the presence of others, nor go out of ones Chamber

half

half unready, or with a night-cap. Let not thy chamber, nor thy table where thou ſtudieſt be unhandſome, eſpecially in the ſight of another, and if ſo be that thou haſt one to make thy bed, leave it not uncovered when thou goeſt out thence.

12. During the time thou ſhouldeſt ſtudy, if thou beeſt in the company of others, it is not fit to make a noiſe, or read ſo loud that thou beeſt underſtood by others who ſtudy: Likewiſe it is miſbeſeeming to ſtudy, or read other Books unſeaſonably, while the Maſter explicateth a Leſſon, as alſo to hinder thy fellows attentions.

14. Hearing thy Maſter, or likewiſe the Preacher, wriggle not thy ſelf, as ſeeming unable to contain thy ſelf within thy skin, making ſhew thy ſelf to be the knowing and ſufficient perſon, to the miſprice of others.

15. At play, and at fire, good manners will, that one give place to them who are newly come.

16. Take heed that in playing thou do not overheat thy ſelf; Contеſt not, nor ſpeak lowder than thou maiſt with moderation. Drink not when thou art hot, be it that it cometh by play or by walking apace, or other labour, for it is a thing very prejudicial to health, to drink at ſuch a time.

17. It is not decent to ſpit upon the fire, much leſs to lay hands upon the embers, or to put them into the flame to warm ones ſelf, nor is it beſeeming to ſtoop ſo low as even to crowching, and as it were one ſate on the ground. If there be any

meat on the fire thou oughtest not to set thy feet thereon, to heat it. In the presence of well bred company, it is uncomely to turn ones back to the fire, or to approach nigher than others, for the one and the other savoureth of preheminence It is not permitted, but to the chief in quality, or to him who hath charge of the fire, to stir up the fire with the fire-fork, or to kindle it, take away, or put fuel on it.

18. When thou sittest, put not undecently one leg upon the other, but keep them firm and setled: and joyn thy feet even, cross them not one upon the other.

19. Gnaw not thy nails in the presence of others, nor bite them with thy teeth.

20. Spit not on thy fingers, and draw them not as if it were to make them longer: also snuffe not in the sight of others.

21. Neither shake thy head, feet, or legs; Rowl not thine eyes. Lift not one of thy eye-brows higher than thine other. Wry not thy mouth. Take heed that with thy spittle thou bedew not his face with whom thou speakest, and to that end approach not too nigh him.

22. Kill not a Flea or other unclean Vermine in the presence of others; and if thou seest any filth on the ground, as some thick spittle or the like, put thy foot thereon dexterously if thou canst: If that were upon the clothes of thy companion, shew it not to others, but if thou canst put it off neatly, yet without his taking notice thereof, if it may

may so be; and if another do for thee the like office, shew thy self unto him with tender of thanks.

23. Spit not far off thee, nor behind thee, but aside, a little distant and not right before thy companion: but if it be some gross flegm, one ought if it may be, tread upon it. Be-spit not the windows in the streets, nor spit on the fire, nor on a bason, nor on any place where the spittle cannot be taken away, by putting thy foot thereon.

24. Turn not thy back to others, especially in speaking; Jog not the Table, or Desk on which another doth read or write; Lean not upon any one; pull him not by his Cloak to speak to him, push him not with thine elbow.

25. Set not in order at every hand while, thy beard or thy stockings. Keep not thy nails foul, or too long, and keep thy hands and thy teeth clean, yet without overmuch attendance thereon, or curiosity.

26. Puff not up thy cheeks; Lall not out thy tongue: Rub not thy beard nor thy hands; Thrust not out thy lips, or bite them, and keep them neither too open, nor too shut.

27. Take heed thou beest not a flatterer: for such an one sheweth to have little opinion of the judgment of him whom he flattereth, holding him for a simple fellow. Play not with him, who taketh no pleasure therein.

28. It becometh not to read Letters, Books, or other Writings, whilst one is in company, unless there be some necessity, and as it were in passing by;

and then also thou shouldst crave leave of the company be it not, that thou art the chief of them all. No more shalt thou touch the Writings, Books, or such like things of others, nor go near them, nor fix thine eyes upon them, unless thou beest invited thereunto, by him who is the owner of them: and thou shouldst not blame them or praise them, until one acteth thy advice therein. Also thou oughtest not to approach or look nigh, when another readeth a Letter or such like thing.

29. Let not thy countenance be like that of a phantastical or hair-brain'd, stern, amazed, melancholick, pensive, inconstant man, in such sort that one thereby may discern some passion or unruly affection: rather shew a good countenance and pleasant chear, avoiding too much mirth in serious affairs, and too much gravity in things familiar and ordinary.

30. † Let the gestures of thy body, be agreeable to the matter of thy discourse, for it hath been ever held a solœcisme in Oratory, to point to the Earth when thou talkest of Heaven.

31. † Scorn not any for the infirmities of nature, which by no art can be amended, nor do thou delight to put them in mind of them, since it very often procures envy, and promotes malice, even to Revenge.

32. † When thou shalt hear the misfortunes of another, shew not thy self gladded for it, though it hap to thy enemy, for that will argue a mind mischievous, and will convict thee of a desire, to have

exe-

executed it thy self, had either power or opportunity seconded thy will.

33. † When thou seest justice executed on any, thou maist inwardly take delight in his vigilancy to punish offenders, because it tends to publick quiet, yet shew pity to the offender; and ever constitute defect of his morality thy precaution.

34 † Laugh not too much or too loud, in any publick spectacle, lest for thy so doing, thou present thy self, the only thing worthy to be laughed at

CHAP. II.

Of the first Duties and Ceremonies in Conversation.

ALthough superfluous Complements, and all affectation in Ceremonies are to be eschewed, yet thou oughtest not to leave them which are due, otherwise thou displeasest the person with whom thou dost converse.

2. Put off thy Cap or Hat, to persons of desert, as are Church-men, Justices, and the like, turning the Cap or Hat to thy self-wards, make them a reverence, bowing thy self more or less, according to the quality of the persons, and the custom of the better bred. So in like sort it is an undecent thing, not to do reverence to whom it appertaineth, and among thy equals, to expect that thy companion prevent thee in that duty. Also to put off ones Hat when there is no necessity, appeareth to have of affectation; in like manner it is reproveable, to observe whether one doth re-salute thee: for the rest in manner of saluting, or

re-saluting by word, keep the most common custome of the best-trained up.

3. It is ill said, Sir be covered or put on your Hat, to one of more eminency than thy self, as also not to say so much, to whom it is due. Likewise he who maketh too much hast to put on his Hat, and he, who at the first putteth not on, or after some few intreaties, do not well: and therefore one ought to be covered after the first, or for the most part after the second time; if so that in some Countries the Country custome be not received, and amongst equals, or superiors, who are of the self-same-house, the inferior may cover himself at the first request. True it is, that equals at the instant, or immediately after, are wont to enterchange a sign of covering themselves joyntly. Now what herein is spoken of qualification in behavior, ought likewise to be conceived, in what concerneth taking of place, and sitting down: for Ceremonies without bounds are too troublesome.

4. He, who being inferiour, or held for such an one, would put on his hat, his companion being uncovered ought to demand leave of the other: then in good time let him do so, upon condition, that he may presume that nothing will offend the other.

5. If any one come to speak with thee whilst thou sittest, stand up, especially if the person do merit it, be it that he be greater than thy self; or for that he is not thy familiar, or though for the rest he were thy equal or thy inferiour: and if there be any thing for one to sit on, be it a chair,

chair, be it a ſtool, give to each one his due.

6. When thou ſhalt meet any one of greater rank than thy ſelf, thou oughteſt to ſtay thy ſelf, yea, and even retire a little, eſpecially if the meeting be at a door, or other ſtraight paſſage, giving way that he may paſs.

7. Walking in company of the like, thou ſhalt give them the more worthy hand (according to the cuſtome of the Country) in which ſpeaking in general, it ſeemeth to be the moſt common uſe, that the more noble place is on the right hand, the right, I ſay, in ſuch ſort, that he who doth honour to any other, placing himſelf on his left hand giveth him the right. But if three walk together, the chiefeſt place in rank is for the moſt part, that of the middeſt; then that which is on the right hand, and the laſt that of the left. Yet in *France*, for ſo much as the place near the wall is ordinarily more high, more ſure, for eaſie walking, and cleaner, commonly one giveth it to the more worthy, namely, where there are but two.

8. Being with thy equals, be not the firſt to take the beſt place: but if one preſent it unto thee, be not willful in refuſing it: thou maiſt well expreſs ſome act of civil courteſie, ſhewing that thou acceptеſt it rather to obey them, or for that thou wouldſt not enter into importunate ſtriving than for any merit of thine, at leaſt let it appear, that thou rendereſt thanks.

9. If any one far ſurpaſſing others, either in age or deſert, would give place to a meaner than himſelf

ſelf in his own lodging, or elſewhere; even as he ought not to accept of it, ſo he on the other part ſhould not uſe much earneſtneſs, nor offer it unto him more than once or twice; to the end he be not ſuſpected of incivility.

10. But to him who is ones peer, or almoſt the ſame, one ought to give the chiefeſt place in ones own lodging, and he ought gently to refuſe it, then at the ſecond offer to accept it, with thankſgiving and recognizance.

11. In walking to and fro an houſe, thou oughteſt to obſerve the ſame, but it is enough that one puts ones ſelf at the left hand at the firſt, and afterwards continue where one is. Which may likewiſe be obſerved, being with ones ſuperiours; yet uſe the moſt common cuſtome of the Country.

12. They who are in dignity, or in office, have precedence in all places, but whilſt they are young, they ought, to reſpect them who are their equals in birth, or other qualities, although they have not any publick charge, if they be much more aged, principally if they have the degree of Doctorſhip: nay, when they give to them the chiefeſt place, they ought notwithſtanding at the firſt to refuſe it, afterwards to take it civilly with thankſgiving.

13. It is good manners to prefer them to whom one ſpeaketh, before ones ſelf, eſpecially if they be far above us, with whom in no ſort one ought to commence.

14. Meeting by the way the chief Magiſtrates

of

of the City, or other perſons of like quality, it is the duty of each one to do them the reverence which appertaineth to them, ſtaying ones ſelf until they be paſſed by.

15. For that which concerneth Ceremonies, or Complements, we ought to have reſpect of time, place, age, and condition of perſons: and with them who are much employed, we muſt be brief, nay, rather we ſhould make them underſtand by ſign, that which we would ſay unto them.

16. Even as Artificers, and other perſons of low conditions, ought not to trouble themſelves to uſe many ceremonies to them who are great, and Lords, but reſpect them, and humbly honour them; ſo likewiſe on the other part they ought to treat with them in all ſort of affability and courteſie, keeping themſelves from each action, or ſin of arrogancy.

17. Speaking to men of quality, lean not, and look them not wiſhly in the face, approach not too near them, and at the leaſt keep thy ſelf a pace from them, or there about.

18. Viſiting any ſick body do not play ſuddenly the Doctor of Phyſicks part, if thou therein underſtand nothing.

19. Writing Letters, or ſpeaking to any perſon of honour and quality, thou ſhalt give to each one the title which belongeth to him, anſwerable to his degree, and the cuſtom of the Country: and it will not be to ill purpoſe to read over again that which thou haſt written, to the end, thou muſt correct the faults, if any therein be found.

20. Strive

20 Strive not with thy Superiours in argument or discourse: but always submit thy opinion to their riper judgements, with modesty, since the possibility of erring doth rather accompany green than gray hairs.

21 † Do not undertake to teach thy equal, in the Art himself professeth; for that will favour of Arrogancy, and serve for little other than to brand thy judgment with rashness.

22. † Let thy Ceremonies in courtesie be proper to the dignity and place of him with whom thou converseth: for it is absurd to honour a Clown with words courtly and of magnificence.

23. † Do not thou express joy before one sick, or in pain, for that contrary passion, will easily ggravate his misery. Do thou rather sympathize his infirmities: for that will afford a grateful easement, by a seeming participation.

24 † Shew thy self humble, tractable, to thy superiours; especially to Magistrates, and men in Authority; let thy demeanor towards thy equals be such as may argue thee free from arrogancy; and be thou assured that gentle affability towards thy inferiors, will fix to thy name the Epithite of courteous.

CHAP. III.

Of the Fashions of qualifying, or titling of Persons to whom one speaketh, to advise them to break a jest.

TOuching the Titles and Attributes, which commonly one giveth to great persons, it is need-

needful to observe the use of times, and of the Country, and to take counsel of them, who are versed and experienced in such things. Also one ought to take heed in speaking to such an one, that one change not his Title, giving unto him sometimes one, sometimes another, if one be not mistaken at the first.

2. To persons of lesser rank, one saith, *Ye*, without thou-ing any body, be it not some little child, and that thou wert much more aged, and that the custome it self amongst the meer courteous and better bred, were to speak in such manner. Yet, Fathers to their Children, until a certain age, as in *France* until they be set at liberty; Masters to their little Schollars, and others of like command, seem according to the more common use, to have power to say, *Thou, thee*, even plainly: for what concerneth familiar friends, amongst them the custome doth comport in certain places, that they (*Thou*) one another more freely; in other places one's more reserved.

3. When a man doth the uttermost he can, and ought, although it succeedeth not to thy wishes, take heed to blame him, for in it he rather deserveth praise.

4. Having whereof to advise or reprehend any one, take good heed whether it ought to be done in publick, or private, or indeed whether it be fit to remit it to another time: consider in what terms thou shouldest do it: especially when he should be counselled, seem not to give hope of remedy to his

passed.

passed, or future faults: above all, in reproving any one shew no signe of choler, nor speak to him with too high an accent, but do it with all sweetness.

5. Being admonished of any whosoever, and in what time, & place soever, shew to take it in good part, thanking him who hath done thee such an office; but afterwards being not culpable, it seem to thee necessary to justifie thy self, thou maist do it in time, and place, and with decency, rather to content him who adviseth thee, than to excuse thy self, especially if he be thy superiour.

6. Reproach not any mans imperfections, although they be natural. Take not pleasure to make any body blush, either by thy deed or word.

7. Neither mock nor scoff in any thing of importance, nor be reproachful, nor also break a jest, biting like a dog; but if thou deliverest any conceit which is ready, and not too much premeditated, and without offence to any body, thou maist do well; witty conceits and passages of the tongue, ought not to be in base and misbecoming things, such as are those of Jesters; and when it so falleth out, that thou deliver some happy, lively, and jolly conceit, abstain thou and let others laugh.

8. † Be sure thy conversation be in that point vertuous, wherein thou art desirous to retain another, lest thy actions render thy advice unprofitable; since the ratification of any advice, is the serious prosecution of that vertue, for example hath ever been more prevalent than precept.

9. † In writing, or speaking to any, deprive them not

not of their acquired title, lest thou seem Censorious of their deserts.

10.† Thou oughtest not too suddenly to believe a flying Rumor of a friend, or any other, but let charity guide thy judgment until more certainty, for by this means thou securest his Reputation, and freest thy self of rashness.

11. † Use no reproachful language against any man, nor curse, nor revile, for improper actions and imprecations will rather betray thy affections to censure, than in any manner hurt him against whom thou utterest them.

CHAP. IV.

Of Clothes and Arraying the Body.

BE not too solicitous in setting thy hands, thy hair, or thy beard; carry not about thee any sweet smell, wear not thy hat too high on thy head, nor too close on thine eyes, nor in the fashion of swaggerers and jesters.

2. Untruss not thy self, nor make thy self ready for the close-stool in the presence of others; afterwards if thou be to touch any meat, first, wash thine hands, but if it may be, not in the sight of any whosoever.

3. It is a point of cleanliness, and of wholsomness, to wash ones hands and face as soon as one is up, and to comb ones head in time and season, yet not too curiously.

4. Wear

4. Wear not thy clothes foul, unsewed, dusty nor old; look that they be brushed commonly once a day: take heed where thou sittest or kneelest, and whom thou approachest, for fear that there be dust or some uncleanness: carry not thy cloak under thine arm like a Braggadoche: if thou layest by thy Cloak, or thy Gown, wrap it up, taking heed where thou puttest it.

5. For what concerneth clothes, accommodate thy self to the fashion of thy equals, civil and orderly men, according to the use of times and places. Yet thy clothes ought to be rather more plain and grave, regard had to others, than richer and better.

6. † Ever be modest in thy apparel, rather seeking to accomodate Nature, than curious by Art to procure admiration: Clothes may give thee ornament, but the judicious will never seek thy perfection on thy out-side, and I'm sure if decency be thy only aim, thou wilt be sure to shoulder off the censure of a phantastick.

7. † Admire not thy self in thy apparel, for that will so far demonstrate thy defects, as thou art willing to seek perfection in the skill of a Taylor.

CHAP. V.

Of walking, be it alone, or in Company.

Run not in the Streets, also go not too slowly nor with thy mouth open, Move not too an

fro in walking, go not like a Ninny, nor hang thy hands downwards, ſhake not thy arms, kick not the earth with thy feet, throw not thy legs a-croſs here and there, and walking drail not thy feet after thee, truſs not up thy breeches at every hand while, go not upon the top of thy toes, nor in a dancing faſhion, nor in a ſtooping, nor in a capering, or in a tripping manner with thy heels.

2. Play not the Peacock, looking every where about thee, whether thou beeſt well decked and trim, if thy ſhoes ſit well, if thy ſtockings be fitly drawn up, and thy other clothes handſome, and well accommodated. Go not out of thy chamber with thy pen in thine ear, cap, or hat; carry not thy handkerchief in thy hand, nor in thy mouth, nor hang it at thy girdle, nor under thine arm, nor upon thy ſhoulders, nor under thy Gown; but put it in a place where others ſee it not, and from whence thou maiſt take it out when thou needeſt. Beware although thou hadſt ſcarcely made uſe thereof, to preſent it to others.

3. Eat not in the ſtreets principally in the Town, beeſt thou alone, nor in company; nor in the houſe out of ſeaſon, and in the preſence of ſtrangers.

4. Laugh not, nor ſpeak not, thou being alone; for it is not the part of a man. Walking alone, ſing not in ſuch manner that thou be over-heard. Make not any ſign of admiration, as if thou thoughteſt of ſome great buſineſs; Alſo throw not in the ſtreets ſtones nor ſticks, or any other thing. Tread not purpoſely on the pebble ſtones, and re-

move them not out of their places, for it is the act of a fool. Go not with thy head too high, nor too low, nor hanging to the right, or left, and look not giddily here and there.

5. Above all things, if thou esteemest of thy reputation, associate thy self with men of good quality but if it cannot be, because thou knowest none or for some other reason, it were better as one saith, to be alone, than ill accompanied.

6. If thou goest with one of thy rank, take not the upper hand, and amuse not on point of precedence, and having not the place which belongeth to thee, let it not trouble thee, but go on roundly. If in dignity he be more eminent than thou art, give him the right hand, or the most worthy place, and beware thou go not before him.

7. Walking up and down an house with one only, if he be greater than thy self, at first give him the right hand, and stop thou not then, when he stayeth, be not the first to return, and turn not thy back to him, but thy self towards him. If he be a man of great quality, walk not at all with him cheek by jowl, but some what behind him; yet in such manner, that he may easily speak to thee. If he be thy equal, carry thy self so, that thou turn proportionably with him, and make him not always the first: Likewise stop not too often at midway, if there be not great necessity, for that savoureth of superiority, and is accounted troublesome. He in the middest walking with equals, or as it were equals, ought to turn himself, now to the

the right, then to the left hand, and if so be that they be not equals, let him turn for the most part towards him who deserveth best. Finally, they who are on the side, ought always to turn themselves towards him who is the midst, neither before him nor behind him.

8. † In thy walkings alone, express no passion in thy gesture, lest by that means thou shouldest turn thy breast into Christal, and let others read thy mind at a distance.

CHAP. VI.

Of Discourse.

1. † Let thy conversation be without malice or envy, for that is a sign of a tractable and commendable nature; And in all causes of passion, admit reason for thy governess, so shall thy reputation be either altogether inviolable, or at the least not stained with common Tinctures.

2. † Never express any thing un-beseeming, nor act against the Rules Moral before thy interiours, for in these things the own guilt will multiply crimes by example, and as it were, confirm ill by authority.

3. † Be not immodest in urging thy friend to discover his secrets; lest an accidental discovery of them work a breach in your amity.

4. Utter not frivolous things amongst grave and learned men, nor any very difficult question or

subject amongst the ignorant, nor things which a
hard to be believed. Farce not thy Language wi
Sentences, especially amongst thine equals, an
much less amongst thy betters: Speak not of mi
chances, and doleful things inoportunely, and to t
company: In time of mirth, or at the Table, spea
not of melancholick things, of wounds, of scul
of death, and if others speak in that kind, chang
the discourse if thou canst dexterously. Tell n
thy dreams, if it be not to thy intimatest friend
when they might seem to be of great and notab
presage, to which notwithstanding thou shalt n
give credit.

5. A man well bred ought not to vaunt him
self of his brave atchievements, or rare qualiti
of wit, of vertue, or of the like; much less
his nobleness, honour, riches, or his kindre
if he be not more than constrained; also h
ought not to depress himself too much witho
occasion.

6. It is to no purpose to break a jest ther
where one taketh no pleasure in mirth, laugh n
aloud, and to the disfiguring of thy countenanc
or without subject, only by custome; deride n
the mis-fortune of any one, although there see
to be some cause why.

7. Speak not an injurious word, be it in jest
in earnest. Nip not any by word; likewise o
ought not to scoff any body, especially if they
greater than thy self, although they give occasion

8. Be not froward but friendly, and courteo

and the firſt to ſalute others: hear and anſwer, and be not penſive when it is a time to converſe and diſcourſe.

9. By no means detract from any other, nor ſpeak of things which belong unto him; alſo be not too excellive in praiſing,

10. Go not thither where thou knoweſt not whether thou ſhalt be welcome. Give not thy advice, except one ask it of thee, be it not that thou uſe the beſt there, principally out of ſeaſon, and where there is no hope of profiting, and being intreated to deliver what thou thinkeſt, be brief, and come quickly to the point.

11. If two contend amongſt themſelves, take not the part of either, if thou beeſt not compelled: and take heed that thou be not obſtinate in thine opinion, in things indifferent, be thou on the part of moſt of the company, who deliver thereon their opinions.

12. Reprehend not the imperfections of others, for it is the part of Fathers, Maſters, and Superiours; thou maiſt well ſhew notwithſtanding, that they diſtaſt thee, likewiſe maiſt thou now and then ſafely give ſome good counſel in time and place.

13. Stay not to gaze on the marks or blemiſhes appearing on others, although they be natural, principally if they be in the face; and ask not from whence they come, and that which thou well maiſt ſpeak in ſecret to thy friend, deliver not in the preſence of others.

14. Speak not in an unknown Language, or in what thou knoweſt not well be it not in caſe of neceſsity to be better underſtood, but uſe thine own natural tonge, as men of quality of the Town ſpeak it, not like the mean ſort, eſpecially take thou heed to utter words which ſavour of immodeſty, although in ſecret, or to move mirth. Uſe not homely and clowniſh words, when things ſublime and ſerious are treated of.

15. Speak not before thou thinkeſt what thou wouldeſt deliver, and in the vulgar language; and make not a ſhew of nimble conceits and clinches; Pronounce not imperfectly, nor haſtily bring forth thy words; likewiſe utter not ſo ſlowly that thou trouble the hearers.

16. When another ſpeaketh, take heed that through thee he be not neglected by his auditors; and be attentive, turning not thine eyes here and there, nor buſie thy ſelf in ought elſe. If any drawl forth his words, help him not therein, nor prompt him, be it not that he intreat thee ſo to do, or that it were in private, or that thou hadſt great familiarity with him; likewiſe interrupt him not, nor anſwer him, until he have brought his ſpeech to a period.

17. Being in the midſt of a diſcourſe, ask not of what one treateth, ſince that it is a draught of authority; but thou may'ſt well intreat gently that he proceed, if thou perceiveſt that for thee he hold his peace. On the contrary, if any one come on a ſuddain whil'ſt thou talk'ſt, eſpecially if

if he be a person of quality, it is seemly to make a little Epilogue, and brief collection of what thou deliverest, and then afterwards go on with thy discourse.

18. Thou oughtest not to make a face or use any other action of undecency with thy mouth, eyes, or with thine hands, to express what thou wouldst deliver, neither oughtest thou to hold thy hand behind thy back, either clasped or across, for that favoureth of ones preheminence, but place thine hands before thee one over the other, somewhat under the breast, or under thy girdle: when thou talkest be circumspect how thou carriest thy body, shake not thine head, nor move thine hands much, and hold thy feet still.

19. Whilst thou speakest, put not on thy hat, nor ought else before thy mouth. Chew not Paper nor other thing shake not thy head; deal not blows with thy elbows; stand not titter-tatter on one foot; put not one leg overthwart the other.

20. Point not with thy finger at him of whom thou speakest; approach not too nigh his person, much less his face to whom thou talkest.

21. If thou be'st in company, speak not in secret with whomsoever, but refer it to another time, if so be, that thou hast no authority over them.

22. To treat with men in an unfit time, is to do nothing, or rather to anger them with whom thou wouldest speak.

23. Take thou heed that thou make no comparisons, and if any body happen to be prais'd

for some brave act, or virtue, praise not another for the same virtue in his presence, for every comparison is odious.

24. Be not apt to relate news, if thou knowest not that for the most part they be true. Discoursing of things which thou hast heard, say not, *Who told them unto thee*, if thou thinkest not that he will take it well. What hath been told thee in secret, relate it not to another.

25. Be not tedious in thy speech, reading, discourse; principally when the thing is of small importance, or when thou perceivest that the company doth not well like of it.

26. Be not curious to know the affairs of others, and approach not to that side where one speaketh in secret.

27. Undertake not that which thou canst not perform, but keep thy promise.

28. When thou dost a message, deliverest a relation or manifestation of a business, endeavour to do it without passion, and with discretion: although it be thou treatest with persons of mean rank or quality.

29. When those that are thy Tutors talk to any body or other, be thou aware to speak, to laugh, or to hearken to them.

30. Take heed to mumble or make a noise within thy teeth.

31. Assure not that which thou knowest not to be true.

32. Being with persons of more quality than thou

thou art thy self, principally if they have power over thee, speak not until thou art asked, and then stand upright, put off thine hat, and answer in few words, if so be they give thee not leave to sit or put on thine hat.

33. In disputes which occur especially in conversation, be not so desirous to win, that thou leave no liberty to each one to deliver his opinion; and be it that thou art in the wrong, thou oughtest to give way to the judgment of the major part, or at the least to the most cholerick and peevish, and far rather to them under whom thou art, or who are judges of the dispute.

34. Although thou be'st bitten, or injured by words, answer not; and endeavour not to defend thy self; but make shew to take them in jest, and that thou carest not for them; although others do move thee to defend thy self, for as the Proverb saith, *Each question doth not deserve an answer.*

35. Contradict not at every hand-while, that which others say, contending and saying, *It is not so, It is as I say*: but reply thy self therein to the opinion of others; principally when the things are of small consequence.

36. Being in company also even with them of thy condition, play not the Mountebank and prattler, but speak with measure and in due time, having wherewithal to talk to the purpose of that which is handled, and with certainty of truth: for to speak or rehearse a thing not knowing it, and afterwards to excuse ones self, in saying, *I do*

not

not remember it well, I know well that I have read it: that becometh not.

37. If any one had begun to rehearse a History, say not, *I know it well*; and if he relate it not aright, and fully, shake not thine head, twinkle not thine eyes, and snigger not thereat; much less maist thou say, *It is not so, you deceive your self.*

38. Speak not very loud, as would the Crier of Proclamations: nor speak so low, that one cannot understand thee.

39. Let thy carriage be beseeming a man, moderately grave, setled, and attentive to that which is spoken: to the end, thou hast not occasion to say at every discourse, *What say you? How happed that? I understand you not*, and the like.

40. In discourses, walking, hold not back thy companion as it were by a briddle, staying him at every three words. Approach not so nigh unto him, that thou justle him. Keep not thy self further from him than a span, or thereabout.

41. Be not a year in the beginning of a discourse, and in certain long excuses, or ceremonies, saying, *Sir, excuse me, if I know not to deliver my self well*, &c. *yet to obey you*, &c. and other like troublesome and sottish drawlings, and nice curiosities; but enter readily into the matter as much as may be with moderate boldness, then proceed without being troubled, even to the end. Be not tedious, make not many digressions, nor repeat oftentimes the same manner of speech.

42. He who hath an unready speech, let him not always

always take upon him the Discourse, but let him endeavour to correct the default of his tongue by silence, and good attention.

43. Speak not evil of one absent, for it is unjust to detract from the worth of any, or besmear a good name by condemning, where the party is not present to clear himself, or undergo a natural Conviction.

44. † It is a thing very improper, if not altogether ridiculous, to treat of matters above the capacity of thy Auditors, for by so doing, though thou should'st purchase admiration from their ignorance; yet it will procure derision from the wise, since by that means thy discourse will become common air, and they who hear thee, will be altogether unsatisfied in thy Conclusions.

CHAP. VII.

Of Carriage at the Table.

BEing set at the Table, scratch not thy self, and take thou heed as much as thou canst to spit, cough, and to blow at thy nose; but if it be needful, do it dexterously without much noise, turning thy face sideling.

2. Take not thy repast like a Glutton.

3. Break not bread with thy hands, but cut it with a Knife, if it be not very little, and very new, and that all the others did the same, or the major part.

4. Cast not thy self upon the Table with thine arm

arms ſtretched even to thy elbows. And lean not thy ſhoulders, or thine arms, on thy chair undecently.

5. Eat not with cheeks full, and with full mouth.

6. Sop not in Wine, if thou be'ſt not the Maſter of the houſe, or haſt ſome indiſpoſition or other.

7. Make not ſhew to take great delight in thy Meat, or in thy Wine; but if he who feaſteth thee, ask how thou likeſt it, thou maiſt anſwer him with modeſty and prudence; much leſs ſhould'ſt thou find fault with the meat, or procure others or more.

8. Taking Salt, beware that thy Knife be not greaſie, when it ought to be wiped, or the fork; one may do it neatly with a little piece of bread, or as in certain places with a Napkin, but never with a whole loaf.

9. Entertaining any one, it is decent to ſerve him at the Table, and preſent him with meats, yea, even thoſe which are nigh him; but if one be invited by another, it is better to attend until that he the Maſter, or other do carve him meat, than that take it himſelf, were it not that the Maſter intreat him to take it freely, or that one were in the houſe of a familiar friend. Alſo one ought ſcarce offer ones ſelf, as undeſired to ſerve others out of ones houſe, where one might have little power, be it not that the number of the gueſts were great, and that the Maſter of the houſe could not have an eye to all the company, then one may carve to them who are near ones ſelf.

10. Blow

10. Blow not upon thy meat, but if it be hot ſtay until it be cold; broth may be cooled, turning it gently with a ſpoon, but it is not comely to ſup ones broth at Table, it ought to be eaten with a ſpoon.

11. Smell not to thy meat, and if thou holdeſt thy noſe to it, ſet it not afterwards before another.

12. Beſmear not any bread round about with thy fingers, but when thou wilt cut ſome bread wipe them firſt if they be greaſie; Therefore take heed as nigh as thou canſt of fouling thy hands or greaſing thy fingers, and having a ſpoon or fork, make uſe of it, it becometh thee, according to the cuſtome of the beſt bred.

13. If thou ſoakeſt thy bread or meat in the ſauce, ſoak it not again, after that thou haſt bitten it, dip therein at each time a reaſonable morſel, which may be eaten at one mouthful.

14. One ought not to caſt under the Table, or on the ground, bones, parings, wine, or ſuch like things, notwithſtanding if one be conſtrained to ſpit ſomething which was hard to chew, or which cauſeth irkſomeneſs, then may one throw it dexterouſly forth upon the ground, taking it decently with two fingers, or with the left hand half ſhut, ſo that it be not a liquid thing; [illegible] caſe one may more freely ſpit it on the ground, turning ones ſelf if it be poſſible ſomewhat aſide, as hath been ſaid here above.

15. Likewiſe it appeareth not a ſeemly thing, to ſpit forth the ſtones of Plums, Cherries, or ſuch like on a diſh, but one ought firſt to gather

them neatly, as it hath been said, in the left hand bearing it to ones mouth, and then lay them upon the brim of a trencher.

16. Put not thy meat in thy mouth, holding thy knife in thy hands, as do the Country Clowns.

17. Cast not thine eyes upon the trenchers of others, and fix them not wishfully upon the meat on the Table, and lift them not up whilst thou drinkest, or whilst thou putteſt the meat in thy mouth.

18. Cut not too much bread at once, and make not too great shives, but of a small or middle size. Cut thy bread even, without framing a Tub thereof, taking unto thee only the crumb thereof, also slaw it not, solely taking the crust thereof; cut not morsels of bread upon thy trencher.

19. If thou hast bad teeth, in such manner that thou canst not eat a crust of bread, or bread burned, or too hard, it seemeth better to pare the piece thou cuttest, than the whole loaf.

20. It is mis-beseeming to stoop much to ones dish, or meat; it sufficeth to bow a little then when one carrieth the mortel which is sauced to ones mouth, to the end, that one foul not ones self, and afterwards to sit upright again.

21. One ought sometimes to look off the meat, yet without gazing to and fro, or wishly looking upon the guests, or them who wait, or on the meat which is before others.

22. In like manner it is undecent to foil the Table-cloth; and that which is worse, to clean ones face, or wipe away ones sweat with the Napkin, or

with the ſame clean ones noſe, ones trencher, or the diſh.

23. Preſent not to others that whereof thou haſt firſt taſted, be it wine or other thing.

24. Wipe not thy hands on thy bread when they are foul, nor on the Table cloath, but on the end of thy Napkin, and take heed thou doſt not foul it all over, and ſo thou beeſt counted a ſloven after dinner.

25. When thou eateſt or drinkeſt, make not much noiſe with thy teeth, neither in ſupping, nor in grinding too hard, nor in any other manner.

26. Suck no bones, at leaſt in ſuch wiſe, that one may hear it; take them not with two hands, but with one ſolely and properly. Gnaw them not nor tear the fleſh with thy teeth, as Dogs do; but make uſe of thy Knife, nolding them with one hand, or rather with two fingers, as nigh as thou canſt. Knock no bones upon thy bread, or trencher, to get out the marrow of them, but get out the marrow with a knife; to ſpeak better, it is the counſel of the moſt wiſe, that it is not fit to handle bones, and much leſs to mouth them.

27. Make not uſe of a knife to break Bones, Plum-ſtones, or other hard thing; alſo break them not with thy teeth, or other thing, but let them alone.

28. Take not from the common diſh, that which is before thy companion, but only that which is on thy ſide, and alſo no more than others; and if they be fruits, or ſuch like, handle them not to take the beſt, yet if any one eat of thy diſh, take no heed what he doth.

29. Put

29. Put not a bit in thy mouth, until the former be swallow'd; let them be such that puff not up thy cheeks notably. Serve not thy self with both thy hands, to carry a morsel to thy mouth, but make use of one customary way, that is the left hand.

30. Fill not thy glass in such a manner, that the wine run over, and fall upon the Table-cloth.

31. Drink not with meat in thy mouth, call not for drink then; speak not then; fill not thy glass to drink, and drink not while thy next companion drinketh, or he who sitteth at the upper end of the table.

32. When thou drinkest gaze not here and there.

33. Drink not too leisurely, nor too hastily, nor as chawing the Wine, nor too often. Before and after that thou hast drunk wipe thy lips, and breath not with too great a noise then, nor ever, for it is an uncivil thing.

34. Cleanse not thy teeth with a Table-cloth or Napkin, or with thy finger, fork, or knife; much worse would it be to do so with thy nails, but use thy pick-tooth: It seemeth likewise uncomely to clean them at the Table, were it so that the others do not the same, and that it were the custome of the best bred.

35. Rince not thy mouth with wine, to spit it out before others, but when thou shalt be risen from the Table, usually wash thy hands with the others. For the mouth it seemeth unfit to wash it in mens presence; and therefore when water is given at the Table, one ought to wash only ones hands.

36. I

36. It is a thing little praise-worthy, and now a days almost out of use, to call upon the company to eat; principally too often, and with importunity; for it seemeth, that one bereaveth them of their liberty; much less shouldest thou drink to others every time thou drinkest; but if one drink to thee, thou mayest refuse it civilly, rendering him thanks for his courtesie, and acknowledging that thou yieldest, or rather taste a little of the wine, especially with men who are accustomed to it, and take a denial in ill part.

37. When others have left eating, dispatch also; and hold not thine arms upon the table, but rest thy hand only on the edge thereof.

38. It is peculiar to the chiefest of the company, to be the first to unfold his Napkin, and fall to the meat; and therefore it is the duty of others to attend patiently, without setting hand on any thing before him.

39. On the contrary part, he ought to be solicitous to begin in time to provide all, and entertain the guests, and finish all with such dexterity, that he may give time to the slowest to eat at their leasure, entertaining himself, if it be needfull, in slightful tasting meats, or when it is lawful to discourse at the boord, intermingling some little Relation, until the company might make an end.

40. Be not angry at the Table whatsoever happeneth, or if so be thou be vexed, make no shew thereof, especially there being strangers at the Ta-

ble; a chearful countenance makes one dish a feast.

41. Set not thy self at the upper end, but if it be thy due, or that the master of the house would have it so, contend not much for thy going thither, that thou trouble not all the company.

42. If one read or talk at the Table, be thou attentive, and if it be expedient that thou speak, talk not with meat in thy mouth.

43. †Let thy speeches be seriously reverent when thou speakest of God or his Attributes; for to jest or utter thy self lightly in matters divine, is an unhappy impiety, provoking Heaven to justice, and urging all men to suspect thy belief.

44. † In all things which are to be learned, whether it be in the contemplation of nature, or in the directions of humane actions, let no Precept be neglected; for what at the first view may seem useless, upon the second thoughts thou mayest find worth observing.

45. Since Wisdome is the perfection of understanding, let Prudence to practise be the end of all thy Science; for thy knowledge of Precepts, teaching thee what is good, is not of sufficiency to entitle thee vertuous, no more than thy body in thy souls absence can express thee a man: therefore neglect not to adorn thy intellect with knowledge directive, nor be thou wanting in such actions as may truly crown thee happy.

† Do not think that thou canst be a friend to the King, whilst thou art an enemy to God: if thy crying iniquity should invite Gods judgements to the

Court,

Court, it would coſt thy Soveraigne dear, to give them entertainment.

† Let thy recreations be manful, not ſinful; there is a great vanity in the baiting of Beaſts: the Bears and Bulls lived quietly enough before the fall; it was our ſin that ſet them together by the ears, rejoyce not therefore to ſee them fight, for that would be to glory in thy ſhame.

† Honor and obey thy natural Parents, although they be poor; for if thy earthly Parents cannot give thee riches and honour, yet thy heavenly Father hath promiſed thee length of days,

† Labour to keep alive in thy breaſt, that little ſparke of cœleſtial fire, called conſcience, for conſcience to an evil man is a never dying worm, but unto a good man, it's a perpetual feaſt.

† If thou wouldſt enjoy true content, live peaceably in that vocation unto which providence hath call'ed thee; meddle not with another mans trade and employment, but learn to move in thy own ſpear; and to mind thine own particular function

† If thou art yet unmarried, but intendeſt it, get thee a wife modeſt, rather than beautiful, meddle not with thoſe Ladies of the Game, who make Pageants of their Cheeks, and Shops of their Shoulders, and (contrary to all other Trades,) keep open their Windows on the Sabbath-day, impudently expoſing their nakedneſs to the view of a whole Congregation, which *Eve* modeſtly covered, when there was no man in the world preſent ſave only her Husband; black Patches are an

abomination in the sight of the Lord, and that God and Satan shall divide their flock (it will be as with *Laban* and *Jacob*) the spotted and ring-streaked will fall to the Devils share. Joyn not therefore thy self unto an Harlot, unless thou hast a mind to lure a guide to lead thee to Hell.

46. † Content not thy self with the bare knowledg of these precepts: but when thou hast imprinted them in thy mind, express them in thy conversation; for vertue consists in action, not in contemplation.

Here I may without blame of the Author and his moral Precepts, insert that most divine one, mentioned in the fourth Chapter to the *Philippians* and the eighth verse.

Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any vertue, and if there be any praise, think on these things.

Forasmuch as I have observed the unaptness of Youth, as also of divers men and women, in finding out the Books of the Old and New Testament, insomuch that sometimes a Chapter will be almost read through before the party can find it out, and sometimes after a long search made, they desist, being ashamed to have it observed in them.

I thought good here to insert an Example of my own Experience.

BEing at Church on a Lords-day, I sate near a Gentlewoman, that seemed to be of good worth, the Text being named, I observed her to turn to and fro the Leaves of her Bible, not being able to find out the Text (which was in *Nehemiah*) I offered my Assistance to help her to find it out, but she replyed Sir you may save your labour for it is not in my Book; but when I had found it out, and shewed it to her, she said she did verily believe it had been left out of her Bible.

I therefore could wish all Youth and others to learn them by heart, as they stand in order, for which purpose I have mentioned them here (being pertinent to the design of this little Book) and have (for help of memory) divided them followeth:

The names and order of all the Books of the Old and New Testament.

Genesis
Exodus
Levitus
Number
Deuteronomy

Joshua
Judges
Ruth
1 Samuel
2 Samuel
1 Kings
2 Kings
1 Chronicles
2 Chronicles

Ezra
Nehemiah
Esther
Job
Psalms
Proverbs
Ecclesiastes
Song of Solomon

Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel

Hosea
Joel
Amos
Obadiah
Jonah

Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi

Books called Apocryph.

1 Esdras
2 Esdras
Tobit
Judeth
The Rest of Hester
Wisdom
Ecclesiasticus
Baruch with the Epistle of Jeremiah

The Song of the three Children
The Story of Susanna
The Idol Bell & the Dragon
The prayer of Manasseh
1 Machabees
2 Machabees.

The Books of the New Testament.

Matthew
Mark
Luke
John
The Acts
The Epistle to the Romans
1 Corinthians
2 Corinthians
Galatians

Ephesians
Philippians
Colossians
1 Thessalonians
2 Thessalonians
1 Timothy
2 Timothy
Titus
Philemon
To the Hebrews

The Epistle of James
1 Peter
2 Peter
1 John
2 John
3 John
Jude
Revelation.

Lillie his Admonition to his Scholars.

1 COme Scholar which my teaching dost desire,
These Rules with virtue will thy mind inspire.
2. Betimes leave thou thy bed, sweet sleep off shake,
And then to God most humble prayers make.
3. Yet let thy hands and face be washed first,
Thy head well comb'd, in cloaths be neatly drest.
4. When School-time calls be present, nothing may
Excuse thy loytering, or neglectful stay.
5. When me thy master in the School dost spie,
Salute, with all the rest most orderly,
6. And see thou sit where I do thee command;
Without command stir not at any hand.
7. For whoso learneth best, his place shall be
The highest, his merit here gains that degree.
8. Knife, quills, ink, paper, books, let these even all
Be ready, when for use thou dost them call.
9. What e're I dictate write, but write be sure
No error, no blur make in paper pure.
10. Nor yet to looser papers things commit
In books which to be writ are far more fit.
11. Thy lesson repeat oft, oft call't to mind,
Ask him or them, that so thou truth maist find.
12. Who doubts and questions makes, 'tis sure he gains:
The doubtless have their labour for their pains.
13. Good boy still learn, forget not any thing,
Let not thy sloth, on th' conscience breed a sting.

14. Be thou attentive always, else what good
Will teaching do, where 'tis not understood?
15. Nothing so hard, but labour doth o'recome,
Valour for glory doth prepare a room.
16. For as the earth the flowers and seeds brings us
Unless by painful labours they'r begot;
17. So wit decayes without the use of it
And time and hope do perish with the wit.
18. These rules observe for guidance of thy tongue
Least me and others thou with it do wrong.
19. When lesson thou dost learn use whispering voice
When thou repeat'st to me make greatest noise
20. And when thou dost repeat thou must remember
Each word is to be said memoriter.
21. Let none thee prompt, a custom which if used,
The idle boys by it are much abused.
22. If ought I ask, to answer so observe
As thy words praise and credit may deserve.
23. Not with a tongue too swift nor yet too slow
The mean's a virtue, which you ought to know
24. As often as thou speak'st be mindful that
It Latine be, barbarous words speak not.
25. Oft as thy fellow Scholars thee require
Instruct; the idle bring to my desire.
26. Th' unlearned who doth teach, tho' himself were
The worst, strait will the learn'd it appear,
20. To imitate refuse Gramarians young,
A great dishonour to the Roman tongue:
2[illegible]: Of whom none such sot is, or such barbarian,
But some will boast of, as a choice Grammarian.

29. If

29. If thou wilt rightly know the Grammar Laws,
If speak thou would'st polite, with learned voice,
30. Take words and language from the antientest
Whom learned teachers look upon as best.
31. Now Virgil thee, now Terent doth desire,
With Eloquence will Tully thee inspire.
32. Who these neglects to read, hath seen no light,
But blindfold lives in the Cimmerian night.
33. To some 'tis a delight (virtue set by)
To pass their time away in foolery.
34. Their fellow Scholars to provoke, others delight,
With hands or feet, or any way to fight.
35. Another doth of's blood much boasting make,
And others reputation thus doth shake.
36. But thou my child, shun all such sinful tracts,
Least thou bear the reward of sinful facts.
37. Thou shalt not chap nor change, nor buy, nor yet
Make gain of others loss 'tis most unfit.
38. Let others deal with money, for from thence
Much evil is, but none's in innocence.
39. Noise, scoulds, sports, lyes, great laughs, be far
From thee, and weapons of the God of War.
40. Thou shalt not what is ill or unjust say
The tongue to death, as well's to life's the way.
41. For to deface or scandalize forbear,
Any, by no means do thou curse or swear.
42. Lastly, discourse thy books, and all things so,
That thou maist have them with thee where thou go.
43. Avoid all causes which may make thee nocent,
Observe these laws, thou shalt be innocent.

The

The Masters Exhortation to his Scholars, for the learning of the grounds and principles of Christian Religion.

Christ doth invite you, boys, make no delay,
He doth command, make haste and come away:
And great rewards to those that come he shews,
So Christ doth love and care for you, O boys.
Make haste I say to come, meet him also;
Let your chief care be Christ the Lord to know.
And that your knowledge of him may be sound,
In knowledge of the Arts strive to abound.
A duty grateful to him, 'twill's honour raise
From mouths of younglings to have perfect praise.
T' our School therefore make haste, make no delay,
Our School to Christ doth shew the ready way.

The Catechism.

1. Q. CONcerning God what is't thou dost believe
Ans. *That he's but one, that he alone doth give*
Both life and being t' earth and heavenly host,
Who Father is, and Son, and Holy Ghost.
2. Q. And what concerning man and thine own self?
Ans. *That man through sin is a corrupted elf:*
That Satans slave he is, through Adam's fall,
And guilty so, of Torments eternal.
3. Q. For to escape that state is no way left?
Ans. *O yes in Christ, who was of life bereft*
Upon the Cross, he suffered and hath done
Enough for sinful man's salvation.
4. Q. But how canst thou t' thy soul the same apply?
Ans. *With contrite heart in great humility:*

By

By faith on Christ, and's merits I hold fast,
Till just and holy I become at last.

5. Q. Which way to'th heart had faith its entering?
Ans. *It ingress had and growth by Gospel hearing:*
The Sacraments and Prayer both conspire
To kindle and increase that heavenly fire.
6. Q. But what's the state of all men after death?
Ans. *All in the dust shall live and have new breath:*
From Judgment into bliss the godly go
The wicked to the place where's endless woe.

The Ten Commandements.

One God alone thou art to own, no more;
No Idol vain make, worship, or adore.
The sacred name of God take not in vain;
The Sabbath holy keep, from work abstain:
Honour thy Parents and respect them too:
Deprive no man of life, as murderers do:
Beware anothers bed thou violate:
Do not thou steal though thou hast mean estate:
To witness an untruth let none thee hire:
Anothers wife or servant d'nt desire,

Or thus:

Have thou none other Gods but me:
Unto no Image bow thy knee:
Take not the Name of God in vain:
Do not the Sabbath-day prophane:
Honour thy Father and Mother too:
And see that thou no murther do:
From whoredom keep thy body clean:
And steal not though thy state be mean:

Of

Of false reporting shun the blot:
What is thy neighbor's covet not.

The Lords Prayer.

O Father which in Heaven dost reside,
With honour let thy name be magnified.
Thy Kingdom let it come, let thy blest will
Be done on earth, as Angels it fulfill.
Give us our bread this day, forgive our crimes
As we forgive th' offences of these times.
Do'nt suffer tempting Satan us t' oppress
Preserve us safely from all wickedness.
All power, greatness, glory, and honour,
Is due to thee, both now and evermore, Amen.

The Creed.

IN God I do believe by whose command,
Created were the Heavens, Sea, and Land:
In Jesus Christ also, his only Son
Our Lord, who was for our salvation
Conceived of th' Holy Ghost, of Mary *bred,*
And under Pontius Pilate *suffered:*
Was crucify'd, dead, bury'd, did descend
In hell to triumph o're the damned fiend:
The third day he did rise again most glorious
Ascended up to Heaven most victorious:
And there he sits at Gods right hand, to give
Sentence on all the dead, on all that live:
In God the Holy Ghost, believe do I
Who Church inspires and works community.

*Mongst

Mongst Saints : Of sins I do believe the pardon,
Of dead from grave, the resurrection:
A life I do believe everlasting,
Give growth unto this faith great God, Amen.

Grace before Meat.

CHrist bless these gifts that by them we
And thy command may nourish'd be
'Tis not by meat or bread that we do live
Thy word doth strength and virtue to us give,
Command thy blessing then on these good creatures,
That thou by them mayst feed and nourish us.

Grace after Meat.

OUr bodies, Lord, as thou hast fed,
(Who to each creature food doth give)
So fill our souls, which have been led
By hunger, on thee for to live,
That souls and bodies both may praise
Thee for thy blessings, now 'nd always.

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Added now this Year, 1663.

OF *the first entrance of a Youth in the University.*
Proverbs both English and Latine
A Table Interpreting the hard words now used in the English Tongue, whereunto is now added many hard words, which were never before published.

There is also added this Impression a Translation of Lilie's *Admonitions and Precepts to his Scholars, as also a Catechism, the Pater Noster, the Creed and the Ten Commandements, all in Verse, very delightful to the Reader.*

New

VERTVE

VICE
T. Orgb Sculp

New Additions

UNTO

YOVTHS BEHAVIOVR

1650. Of some LETTERS.

AS ALSO

A Discourse upon some Innovations of Habits and Dressings; against powdering of Hair, Naked Breasts, Black-spots, and other unseemly Customs.

LONDON,
Printed for *William Lee*, and are to be sold at his Shop at the Sign of the *Turks Head* in *Fleet-street*, 1672.

VERTVE

VICE

Added in the Year, 1663.

Of the first entrance of a Youth in the University.

1. HE that will make good proficiency in his travel of study at the University, must first be well furnished with Language, seeing that is a place for the learning of things, not words: for though many come Pedagogues from the University, none should be found there. But if by thine own idleness, or sluggish Genius, or by the hasty indulgence of thy overweaning Relations to speed thee from the lash; thou shouldst be admitted to this place with a too raw and ill prepared Stomack, for the digesting that solider part of Learning thou there must be feed with: be sure then to keep close to the Directions of thy Tutor, and let thy prudence supply thy want in Learning; keeping thy tongue with a strict Rain, which otherwise will soon be the instrument of thy utter ruin; running thee into such absurdities, as their guilt (not to be wiped off by an after-care and study) will make thee a confident *Rachel*, or a modest fool.

2. Being thus fitted for a Tutor, who (from the prudent choice of those that have the disposing of the young Student) is presumed to be discreet and

able, it were to forestall the Market, or rather to take the work out of an Artists hands, to lay down a series of particular Precepts, for his instructions and Government.

But because the Pupil is not always in the Tutors eye, and the first miscarriages or good deportment, do usually prejudice his esteem, or make fair way for his future reputation with the society, to whose view and inquiry he is chiefly at first exposed; it will not be amiss to take notice of some of these following Cautions and Admonitions.

Choose for thy constant Associate or Chamberfellow, one that is famed for Schollarship and Sobriety, (as quickly thou shalt learn who they are:) so shalt thou have a Pilot to steer thee between the two Rocks of Dancery and Rabelliśm, which most Freshmen (for with that name thou must be contented,) are in danger to fall upon, finding themselves freed from the Pedagogical bondage and Masters of the greatest part of their time, are desirous to indulge a little in the novel recreations of the place, till unawares, and even insensibly they are habituated in debauchery.

Make no greater boasts of the School from whence you come, than thy own proficiency will be able to attest, least thine own mouth convict thee for a Loyterer amongst good Schollers: it being an harder matter to rub off the disgrace of the one, than gain the repute of the other.

Let there be no day without the addition of a line, to the Portraicture of a learned man: for how-

however thou mayst conceit thou hast out-stript thy companions, by the advantages of thy School or parts, to rest for a while: in time, the continually slow-moving Snail, will get before the presumptuous loytering Hare.

Let thy first performances in publick exercise be done with the utmost of thy skill and endeavours, with the inspection and advice of thy faithful friend or companion, that is of greater standing than thy self, For what may seem well done to thy self, or another lately removed from the *Ferula*, will perhaps distrelish an Academical pallate.

Discourse not even a truth, much less impertinent mistakes, with too great an heat carried out with impudent conceited gestures, badges of empty brains, or childish tempers, nor yet with too much modesty, which though it be the symptom of an ingenuous spirit, yet always takes off from your present Province, and gives ground to others to trample on your easier nature.

Speak no reproachful words of any, especially thy superiours, or those by whom thou mayst hope to gain preferment: for injuries received are often written on Marble Pillars, and set up as a *non plus ultra* to a mans preferment, when all the water wherewith thy good words and actions have been written, cannot obliterate such black Characters.

Follow not thine own juvenile fancy in the course of thy study, but use a method by the advice of some prudent Director, which may be subservient and useful to that course of living thou intendest for the future.

Buy not nor borrow any Book but for thy present use; for a new Book sharpens the appetite of the Student, if he no sooner possess him, then he studies him: but read no Pamphlets for their novel or pleasing titles, but rather a few substantial Authors, which well digested (as a fountain) will afford more clear and wholesome learning, than all those new-found rivulets which issued only from them.

Own no Opinions either in Divinity or Philosophy, till time shall ripen thine understanding, least a frequent changing of thy mind argue an unconstant levity or want of judgment: But in the mean while, compose thy self according to the example of the best Livers, in matter of practice, taking deep root in fundamentals: and so having taken a strict survey of all, thou shalt have time enough to manifest, that thy perswasions are founded on reason, not fancy.

Be not slily sneaking, nor insolent in thy carriage, but affable to all, especially those who may envy thy proficiency, for envy hath ruined deserts; and a blot is sooner fastened upon a mans good name, than clearly wiped off

If it be possible, gain a true friend, whose prudent advice will supply the defect of farther instructions, and having made use of these, thou mayst furnish thy self out of thine own stock for the future, and likewise be helpful to others.

The Copy of a Letter to a friend, touching his Powdered Head of Hair.

Sweet Cozen:

SInce thy late coming from the University to an Inns of Court, I have observ'd thou hast very suddenly leapt out of the modest garb of the Colledge, into the far side of the Mode of the Ladies Servants of the *New Exchange*. Truly, for a handsom, neat, fashionable suit of cloaths, agreeable to thy Rank, I shall rather commend than blame thee. Something there is allowable that way, especially for a young man, *vivere more loci*, so as an eye be had to that deceitful piece, called the Heart, that it fly not out too far in point of affectation. But one thing I did observe, when I first met thee, at my last being in *London*, that I must needs tell thee a piece of my mind in, as a Friend, in a few sudden lines: That witty Noddle of thine, was put into such a pure modified Trim, the Dislocations of every hair so exactly set, the whole Bush so curiously Candied, and thy Natural jet so exalted into a perfect Argent, that I had much ado to own thine honest Face. Sweet Cozen, thou art even become a very bonny fellow methinks, but if I had met thee on the sudden in this dress, at my Rural Habitation, I should have been jealous thou hadst been tampering with my Wifes Maid in the Bakehouse, and the peevish Girl had bestowed a badge of her Office upon thee. He give thee no advice as a Divine now, for fear

thou art grown Sermon proof with satiety in *London*. But seriously, though I have little skill in Physick, yet let me tell thee what my plain Country fancy apprehends: 'Tis a great benefit of Nature to have the liberty of free transpiration, whereby through the curious emunctories of the Pores, she doth constantly emit and disburthen her self of superfluous Evaporations, which otherwise I am ready to think, those Sewers being blockt and choakt up with that sweet artificial Dust, conglomerated into Dirt, by the furious acting of thy fiery brain, may in time dissolve into distillations, and (if not obfuscate thine invention when thou hast a disposition to court thy Mistress with some rare piece of Posie) find a passage to thy Lungs, and Cacexicate thy pretty Corpuscunum, if not in time make way for a consumption, which I am very tender of concerning thee. And besides, by the opillation of those invisible perforations, through which Nature is wont to wyer-draw spare humours into a fine spun excrescency for a supplemental handsom ornament, I doubt the old stock too by vicinity, will after a while grow putrid, and fall away, and then thou wilt either look like one of my pill'd Ewes, or else must put on a beastly thing, what call you it? a Periwig, and make thy friends put a worse interpretation upon the matter than there may be cause. Indeed one advantage I think thou maist happily have by this Artifice, if thy purse serve thee not to be in constant Fee with a Hackney Coachman, and thou be

fain

fain to foot it oft this Summer ſeaſon, though thou ſhouldſt maintain the ſtately Court-like ſtraddle for fear of putting thy Boot-hoſe-tops out of the ſet poſture, (for I hope thou wilt never have any forreign reaſon for it) yet thou wilt now and then put thy ſelf into a ſweat, and then be forced to apply thy ſelf to the learned Doctor in the chequer'd Apron, for a recruit of a little new dregging; and ſo I am confident, thy head will in a ſhort time grow ſo well ſtockt in ſix-footed Cattle, that thou needeſt not be to ſeek at any time for a medicine for the Jaundies.

Sweet Cozen, I abominate ſordid ſlovenlineſs, but, as a plain meaning friend, I ſhould think it cleanly enough, and more wholeſome and better exerciſe, to make uſe of a good courſe Linnen Rubber, every morning for thy Head. But I leave thee to better judgment, I muſt abroad into the Fields amongſt my Plough-folks and Workmen, and I am afraid thou wilt think, I might have been better buſied there all this while: and truly ſo do I think too, but my Pen was got into a wood, ere I was aware, and could not find the way out; excuſe it for once; it may be, if you think well on't, thou haſt ſpent a few minutes as idly, as either I in writing, or thou in reading this ſcribble.

From my Houſe at H. *Apr.* 29. 1650.

Sweet Cozen I am
Thine affectionate Cozen to ſerve thee.

A Discourse upon some Innovations of Habits and Dressings.

1. 'Tis ill disclaiming against publick evils, popular Discourses, besides that usually they bear more of bruit than fruit, and (as *Seneca* once said) rather serve for ostentation of wit, than improvement of life: It may be likewise observed, that obstinate Maladies never make for the honour of the Physitian, and he that gives good counsel in vain, besides the loss of his labour, in some sense loseth of his credit, and receiveth a scorn. With how little success Divines and Moralists, (the proper Physitians of sick souls) have hitherto attended the cure of diseased minds, appeareth by the daily growth of vice, and the numerous accession of new Enormities.

2. Out of which great heap (amidst all these disadvantages) we have thought fit to gather up one handful for an instance. Who seeth not how much sober advice, and grave remonstrance hath been fruitlesly spent upon the cure of that English itch of running after fashions? a vanity so peculiar to us, that we are become the scorn of the several Nations whence we borrow them. An Outlandish Painter thought he had quit himself upon us with a handsome piece of Drollery, when having abstracted the

the habit of divers Nations into one Table, and represented a man of each Country in his Native Apparel, he painted an English-man with a pair of Shears in his hand, as being yet to seek of a fashion. I leave it to men of more learning and leisure, to sound out the original cause of this giddy humour, whether it be from the changeable complection of the Climate, or the peculiar influence of some phantastical Planet: And truly, since that *Jovius* and some others have been bold to go up into Heaven, and there arrest the Stars with the guilt of new Heresies, and every ordinary Astronomer accuseth them with the daily quarrels of Christendome, one might think it is lawful to charge them with this influence also, since all of them are but humour and phantie, though (to say truth) one may be much more dangerous than another. Or be it that this Island having been called another World, and a Type, or as it were, the Contents to that great Chapter of the Universe; the ambitious Islander pretends a right, and a claim to all customs in the world elsewhere. But not to waste time in calculating the Nativity of new Fashions, we may resolve it, that the mind of man, even as his body, is liable to the constant invasion of new diseases. Our modern Physitians (without question) have discovered such Maladies, as neither *Galen* or *Hippocrates* ever knew of: and the humour of this Age hath broken out with such

such symptomes of phantasticality, as elder times would have blushed at; but in the vicissitude of vanity, you shall observe this method, that though each take its own turn in its own time, yet never any bad custom went out, but to give way to a worse. Pride cannot be proud enough, till it be grown prodigious. With what a studious care our young Monsieur *A-la-mode* hath stretched and tired every Mechanism to become a tripartite Monster: Look upon his powdred head, you will think him a Meal-man, by his Godpiece a Satyr, or some wild type of his Ancestor *Adam*, lately thrust out of Paradise, and by his feet a Gyant, whom no shooe can fit, but such as is made upon the Last of *Hercules*: Certainly in this design he hath outthriven his own hopes, and is become the subject of a double wonder, and is equally, though differently balanced, both in the admiration of fools, and scorn of wise-men.

3. But we shall not land our discourse on this shoar, but as coasting by with this short reflection, pass on in our *Amazonian* Voyage, upon a discovery of some late exorbitancies in the other Sex. It must not be denied, but that the indulgence of Nature hath left a greater liberty to Women, than unto men in point of curiosity in Apparel. A priviledge which men ought not to envy them, because whatever imbellishment a Woman bestows on her own beauty, is to be adjudged but her duty, and

and an effect of the subordinate complacency which she oweth to the Male, whose servant she is by Creation. And yet Nature hath limited this priviledge of Women with strict Laws, and those not to be transgressed without an high offence against it self; and to offend Nature is one of the highest offences; for to offend her, is to offend her highest Author, that is, God himself. Now the dictate of this Natural Law is, that no Woman use any habit or form of Attire, but such as contributeth to her truest beauty, and the beauty of that beauty is their modesty; for since original sin subjected them to the necessity of Apparel, they must ever remember to wear it as an Ornament of Decency, not of Vanity: But if by this rule one should examine that upstart impudence of naked Breasts, with that other Apish trick of patch'd Faces, it would put men of sober thoughts to great amazement, when they shall find a new-born Law of Custom to have defaced the reverend old Law of Nature; I would ask whether these barings of the breasts and shoulders, are the loop-holes for Chastity to look out at, or rather are they not the Sally-ports of *Venus?* and the amorous darting places, from whence *Cupid* at advantage discharges his Artillery? Certainly one may believe that *Venus* in her life time (before she put on such Robes of Immortality, as succeeding Poets have since cloathed her with) would scarce have admitted *Mars* in publick to so

open

open an interview. I know their excuse is at hand, 'tis the Fashion, and Fashion is a Custom, and Custom is a Law, or a Nature, or both. But admit it a Custom, and a Fashion, yet it is so far from civil, that the Civil Heathens would from all Ages downward have abhorred it, even to jealousie: the Persian and Turkish women hardly daring to let the Sun peep upon their faces: and to those our Ladies, whom Custom hath inured to such a posture and degree of nakedness, to think it no apparition of dishonour, to say the least, if it be not an affront to virtue, I dare say, 'tis a strange dissembling of it; and at the least it is an Innovation, and a meer piece of refined Barbarism, as if it were done in a design to facilitate an accommodation with those American Ladies in the Court of K. *Atabalipa* or *Pocahuncas*, and having once landed there, it may hazard them upon a shrewd prospect of Heresie, and by degrees, and insensible insinuations, hint them upon the dangerous approaches of brutish Adamitism: so natural it is for Error, to beget Error, and transmit it self from bad to worse, and of phantastical, to become dogmatical; as we see Evils ripen with time, in time Scabs grow botches, and Snakes become Serpents.

4. Now for that other new trick of pouncing the face with an atome imagery of Patches: It hath so much of Monster and prodigy in it, that it is a hard matter to resolve it into its original principles, or describe it in its first rise: Whether

ther it be, that in theſe Warlike times, *Venus* in a frolick of kindneſs, or an amorous ſympathy with thoſe late Maſculine ſufferers, is pleaſed to put on her ſervant *Mars* his skars: or rather did it ariſe from our Neighbour Kingdom of *France*? and if from thence (though *France* be phantaſtical enough) yet in this we may excuſe that Nation, as having taken up the Faſhion rather for neceſſity than novelty, inaſmuch as thoſe French pimples have need of a French Plaiſter. And we know that houſes and apparel were firſt made for need, and after for ornament; and who can tax their witty Pride, which could ſo cunningly turn Botches into Beauty, and make Uglineſs Handſom. Others, perhaps, will drive it farther off, and Father it upon the Indies, and ſo make it another piece of refined Barbariſm. The Copy whereof (taken from that Pagan uſage of Printing the Volume of their Bodies all over with Apes and Monkies) our Ladies here have abſtracted to a finer Character, and abridged it into the Title Page of the Face: Herein being much befriended by the ingenious Artizan, whoſe skilful hand (far exceeding him that firſt contracted the Decalogue and *Pater noſter* within compaſs of a penny) is able to eye wonder it ſelf: He will paſs you a Camel through the eye of a Spaniſh Needle, without a Miracle, and rarifie a Coach and Horſes into the dimenſion of two Fleas; by this means the *Exchange*, (that Arſenal of choice vanities)

ties) is furnished with a daily supply, and variety of Beauty-spots, cut out in diminutive Moons, and Suns, and Stars, Castles, Trees, Towns, Birds, Beasts, Fish, and all other living creatures, wherewith Beauty is turned into a Landskip, and ambitious Pride hath in a manner abstracted *Noah*'s Ark, yea the Creation it self into a Ladies Cheek, that the concurrence of so many rare perfections, one might say there wanted nothing, except it be that which *Tacitus* said, was wanting to the accomplishments of *Nero*'s Mistress *Poppæa Sabina: Cuierant omnia præter bonam mentem.* But from what Countries, or for what causes soever women have assumed this wild custom of Spotting their Faces, and baring their skins, though I dare not in the down-right words of that Learned King *James* affirm, *That whoever used it, either was or would be*---------- Yet in the language of another mighty Emperour, even *Julius Cæsar* himself, I shall not fear to pronounce, *That a chaste woman ought to avoid, not only fault, but the suspition too:* and why should a *Luerece* or a *Penelope* appear in the Dress of a *Cleopatra*, or a *Messalina*, and we know who hath bidden us abstain from appearance of evil. But if no personal resentment of Honour can perswade them to self-reforming; in the next place (with submission) I should think it worth the care of those in Power, to mortifie such an upstart humour by a Law. In all Ages, and all places, it hath been the wisdom of States to suppress Innovations, where-

whereof the Turks and Perſians are to this day exceedingly jealous: and therefore will endure no change of manners or habits; and *Plato* of old was ſo ſtrict, that he would not admit ſo much as a new Tune, or a Jig to be ſung in his Commonwealth, leſt it ſhould ſtir up new humours in the people, to the diſturbance of the Laws, and unſetling the Government: But abſolutely forbids young people to change their faſhions at pleaſure. And no leſs commendable was the care of the old *Romans*, in appointing their *Cenſores morum*, whoſe Office it was to puniſh and reſtrain all exceſſes and exorbitancies in Faſhions, Habits, and Behaviours. The diſuſage whereof, perhaps is no ſmall encouragement to the Luxury and looſeneſs of theſe times. And how well it were to revive ſuch a Magiſtrate in good earneſt, we may remember how good uſe the late Lord Chief Juſtice *Cook* made of it, though but in a jeſt: In a time when moſt of our Engliſh Gallantry of both Sexes, was ſo far infected with the Jaundies of yellow ſtarch'd Bands, and Cuffs, he found out a queint invention to execute that odious Innovation at the Gallows, by commanding the common Hangman to do his Office in that Equipage. And for theſe latter phantaſticalities (ſith the weakneſs of this Diſcourſe cannot hope to maſter them) we ſhall ſo far cooperate with his Lordſhips Note, as to bequeath them to the ſame Fate: it being but juſt, that what began with Vanity, ſhould end with Infamy.

A Letter from a Gentleman to a Scholar, unto whose tuition he commits his Son.

Worthy Sir:

MY long observations, and the fame from many others of your vertuous deportment in the world, and especially of that sound integrity found in you, in that profession which you spend your time, hath easily overcome my reason, and confirmed my judgment, that you are the fittest of all other, to whom I, as an indulgent Father, commit the tuition of this my little Son, of whose instructions in the ways of vertue, now in his tender years, I am, as Nature binds me, no less provident of, than of his vyands, since I do certainly know, that without the one the other will but foster a lump of rudeness, producing nothing but the sad effects of our original deprivation. Education therefore the Nurse of Youth, and life and honour of after years, I do hereby on his behalf earnestly sollicite from you, whom I have oft observed to give life to your precepts by your own good example; to particularize in any thing which tends to the Education of youth, an Enemy to your daily and prosperous performances; yet that love I bear to my Son; and my earnest care for the bettering of his better part, will plead my excuse, if I shall only tell you, that

to

to have his first age watered with the wholesome and sound Doctrine of fearing God, and reverencing his Superiours, will felicitate his life here, and very much comfort him in the expectation of that hereafter: To which end, I would have his tender Soul daily pressed with the solid and constant principles of Christianity, which being well ingrafted, will serve as a Shield against all destructive temptations, and by Gods assistance make him a Conqueror over all those solicitous affections which proceed from Nature depraved. In the Moral Vertues I do desire he may be instructed, in that his thoughts may be vertuously inclined to act what's congruous to right reason in every relation which it shall please God to fix him in: All which, the towardliness of his Nature I hope will facilitate, especially meeting with that aptness of Doctrine, which your industry doth daily infuse; to which I seriously desire a blessing from God, and so rest,

Your very loving Friend,
A. B.

His Answer.

Sir:

I Received yours, together with your little Son; and do very much bless God that I find so pregnant and ample care for his good Education, heartily wishing it may be a president to many others, who seem so far from desiring it, that

they think neither God nor Nature doth tye them to further regard of their Children, then to afford them food and rayment: But how far that care falls short of what is required from Parents, I appeal to the sad effects there of, prophaneness towards God and his Religion, and the daily breach of all Laws of civil society; to obstruct all which as far as in me lies, I have always thought it my duty, and such a charge, that if I should fail in the performance, I cannot with any religious or reasonable thought expect other than an heavy plague from that Divine Hand, which in Justice cannot suffer so great an offence to lye unpunished. Let others of my profession think as legally of their charge as they please, imagining that their gain ought chiefly to be considered, and their own case preferred before that efficacious sedulity and vigilancy which is required; yet their lazy example shall (I trust in God) never sway me otherwise, than with all care possible to avoid it. And truly I conceive my conscience will remain the clearer, and much labour in repentance for so great and fearful omission will be saved; the content which my soul doth receive from the contemplation of my performances in the duty of my profession, is, if nothing else should be offered, sufficient satisfaction. Your desire Sir, of your Sons early teaching to fear God, I shall with all possible diligence promote, and with my utmost endeavours, season his Youth with the Precepts of Vertues Moral, to the end his life may be happily

pily comfortable to himself, and opportunely prove good example for others to move by: wherein Sir, you shall not fail to find me faithful, who am,

Your servant in what I may,

A. B.

A Letter from a young Scholar to his Sister, intimating his good success in election of a Master.

Dear Sister:

MY Father's care in placing me with such a Master, doth much rejoyce me, especially in that he is a very godly man, and doth daily instruct us how to fear God. I pray you tell my Father and Mother that I am very well used, both for my Learning and Diet; and return them many thanks for their great charge, which I know I do stand them in for my Learning, and being abroad: My Master is very careful of us all, that we use not ill company, of some untaught Boys here in the Town, and that we come not in danger by waters. I received your last Token, for which I many times thank you, and will ere long requite it, in the mean time *I* rest

Your very loving Brother,

S. H.

Her Answer.

Loving Brother,

I Received your Letter, and did acquaint my Father and Mother with what was contained in it, and they seemed much to rejoyce at their good hap, in placing you with such a careful Master. I hope you do not lose time, but imploy it both to my Fathers comfort and your own good. Learning will be no burthen, and if all things else fail you, it may serve instead of them, and maintain you like a man; Therefore I hope you will mind your Master to follow his directions. My Father doth very much desire that you may profit and proceed in Learning, for he doth intend you shall go to the University: My Uncle doth much admire he hath not heard from you, and therefore a Letter to him would be very welcome. My Cozens remember them to you, and desire to hear from you: So I rest

Your loving Sister,

H. H.

A Letter from a Father to his Son, whom he hath placed out at School.

Dear Child:

THe fears and cares that attend me in thy behalf ſince thy departure hence, are not a few; being not inſenſible what temptations thou art laid open to, by reaſon of the company that thou art fallen into: Not that I am unſatisfied, as to the care and diligence of thy Maſter, to whose care and tuition I have committed thee; for I have great confidence in him, but in reſpect of thy School-fellows, and other Youths, by whose company thou mayſt be ſeduced to do thoſe things which may tend to thy utter ruine, if not timely prevented; by avoiding ſuch company, whom I will mark out to thee, that thou mayſt mark them for black ſheep, and ſo avoid their company, who are addicted to lying, ſwearing, curſing and ſtealing, either from their own Parents, or others. Thoſe alſo that are quarrelſome, either in words or deeds, buſie-bodies in others matters, ſlothful, ſlanderers, and backbiters, and whatſoever is evil ſpoken of, be ſure thou avoid and ſhun, as mortal Enemies to thy welfare here and hereafter. And to this end, be ſure thou neglect not thy duty to God in the firſt place, and then thou wilt be more careful in obeying thy Maſters Commands. And as the evil example of thy School-fellows ſhould deter thee

from following their ways, and associating thy self with them in any thing that is evil; so let the good example of thy Master, and others, incourage thee to follow their foot-steps, in which thou wilt find the most comfort in the end. Let this constant care be diligently to learn those things in which thou art instructed, that so I may hear that thou makest good progress in thy learning. And if thou be careful to answer the ends for which I have placed thee where thou art, assure thy self that thou shalt not want any thing that is needful for thy well being. My heart is with thee, and my prayers for thee, that thou mayst thrive and prosper both in soul and body, that thou mayst grow in goodness, and in every virtue, as well as in years, hoping that thou wilt not be unmindful of what I have written to thee, who am thy careful and loving Father,

F. R.

His Answer.

Honoured Father:

I Received your Letter with no small joy, but the more, in that I have received such wholesome advice and counsel therein so plentifully from you: I will assure you it was more welcome to me, than if you had sent me a Token of the best that your house affords; and I do hope that

God

God will enable me to put in practice those things which so much concern me, as you have informed me these do. It is my desire that I may live to be a comfort to you, as you have been, and I hope will be to me. It is not a little grief to me that *I* have made so small returns, after such large receipts; but *I* hope by doubling my diligence for the future, to make at least some part of a requital; *I* would do more than *I* find *I* can, and therefore *I* hope you will accept the will for the deed.

I could say much more to you were *I* with you; for *I* am not able to express my mind so fully in writing, as *I* could desire: when *I* am better able, you will *I* hope find me more willing: in the mean time *I* must beg your pardon, and say no more, only desire you to present my duty to my dear Mother, with my kind love to my Brother and Sister: And so *I* rest your obedient and loving Son,

J. R.

Prover-

Proverbia Anglo-Latina

Ordine Alphabetico.

Proverbs in Latin and Englisth, set down in Alphabetical Order, for the encouragement of Youth, and the better attaining to their Latin; and some common Latin sayings Englished.

A

Aliens periculo fiat cautior. Learn to beware by other mens harms.

A bonis disce bona. From good men learn good things.

A capite ad calcem. From the head to the foot.

Accidit in punctlo, quod non speratur in anno. That happens sometime in a minute, which doth not in a year.

Ad amussim. To a hairs breadth

Ad candida tecta columbæ. Doves flock to fair houses.

Ad græcas calendas. When two Sundaies come together.

Ædificat domum, & non habitat. He builds a house, and dwells not in it.

Amicus certus in re incerta cernitur. A friend is best tryed in adversity.

Ardua via virtutis. The way to virtue is rugged and uneasie.

Asinus asino, sus sui pulcher. The crow thinks her own birds fairest.

Asperius nihil est humili, cum surgit. Set a beggar on horseback, and he'l ride apace.

Avarus semper eget. A covetous man is always in want.

Aut Cæsar aut nullus. Either a King or a beggar.

Auri sacra fames. The hunger of gold is even to some sacred.

Aberras à scopo. You are wide of the true mark.

Abun-

Abundans cautela non nocet. Great caution profiteth much.

Alium silere quod vules, primus sile. Tell a secret to none.

Arator flivam tenens, alleluiah cantat. A man may serve God when he labours in his calling.

Argento respondent omnia. Money answers all things.

A verbis ad verbera. But a word and a blow.

B

Bellua multorum capitum est vulgus. The common people is a beast of many heads.

Bellum dulce est inexpertis. War is sweet to them that never tryed it.

Beneficia in arenâ, maleficia in memoria. Good turns are soon forgot, but bad turns are always remembred.

Billinguis non credendus est. A double tongu'd man is not to be believ'd.

Bis dat qui cito dat. He gives twice, that gives when there is need.

Bona fortunæ fortuita. The goods of fortune are subject to chance.

Boni balænis similes apparent rari nantes. Good men are like Whales in the Ocean which swim but here and there.

Bulla est vita humana. Mans life is but a bubble.

C

Cantabit vacuus coram latrone viator. He that has least lives merriest.

Cedant arma togæ. Let Arms give place to the Gown.

Charitas incipit à seipsâ. Charity begins at home.

Cœlibem vita agens, agit cœlestem. He that leads a single life, leads a heavenly life.

Comes facundus in viâ pro vehiculo est. A pleasant companion in the way, is as good as a Coach.

Commoditas omnis sua fert incommoda secum. Every commodity has some discommodity

Consilium malum consultori pessimum est. Ill counsel is worst to the counsellor.

Cucullus non facit monachum. Fine cloaths are not signs of a wise man.

Cultus negligtus virum decet. A careless dress best becomes a man.

Cura facit canos. Care brings many grey hairs.

D

Dextra insidet industria fortunæ, frugalitas sinistra. Industry is Fortunes right hand, and frugality her left.

Dies

Dies diem trudit. One day thrusts on another.

Discè bene vivere & mori. Learn to live and die well.

Discè à sapientibus, quò fias melior à stultis quò cautior Learn of wise men to be good, but of fools to be wary.

Diu deliberandum quod faciendum semel. A man should seriously consider what he can do but once.

Dolus an virtus quis in hoste requirit? In an enemy we consider not whether the conquest be by craft or valour.

Dos optima, uxor benè morata. A good conditioned wife is the best portion.

Dulciùs ex ipso fonte bibuntur aqua. The sweetest water is drunk at the fountain head.

Dum salute frueris, caveto morbum. Keep thy self well whilst thou art well.

E

Ebrietas hominem exuit. Drunkenness unmans a man.

Ebrio non est fidendum. No trusting to a Drunkard.

Eget ferè qui sibi necessaria denegat. He may be truly said to want, who denies to himself necessaries.

Ego & Rex meus. I and my King. Cardinal *Wolsey's* proud speech.

Emit charè, qui solvit animam. He buys dear that pays his soul.

Emori per virtutem præstat quam per dedecus vivere. Better to die nobly, than to live basely.

Errare humanum est, perseverare diabolicum. 'Tis of humane frailty to erre, but 'tis devillish to persevere in it.

Erronea conscientia necessariò peccat. An erroneous conscience necessarily sins.

Exitus acta probat, finis non pugna coronat. The end proves and crowns the work

Exitus acta probat. The end is the tryal of every action.

Ex pe e Herculem *Hercules* is known by his foot.

F

Facilis descensus averni. The way to hell is easie

Facile est (ut canem cædas) invenire baculum. It is an easie matter to find a staff to beat a dog.

Facile est inventis addere. 'Tis easie to add to what is already invented.

Fama est præstantior auro. A good report is better than gold.

Fas est & ab hoste doceri. Instruction

struction is good, though it come from an enemy.

Festina lentè. Do things with deliberation.

Felices sanè sunt isti (quoad hanc vitam) qui nunquàm aut mutuari, aut adulari cognuntur. They are happy (as to the concernments of this life) who are never driven either to borrow or flatter.

Finis belli pax. Peace is the end of War.

Fontes ipsi sitiunt. Sometimes fountains themselves are dried up.

Fortuna opes auferre non animum potest. Fortune may deprive me of riches, but not of my mind.

Fraus & dolus, &c read *Patrocinari.*

Fraus & dolus nemini patrocinare debet. Fraud and deceit ought not to patronize any man.

Frangenti fidem, fides frangatur eidem. To him that breaks his trust, let trust be broken.

Fronti nulla fides. We must not judge of men by their looks.

Frustrà fit per plura, quod fieri potest per pauciora In vain is that done by more, which may be done by fewer.

Furor arma ministrat. Fury finds arms.

Futili ne fide. Trust not a babler.

G

Galeatum sero duelli pœnitet. Bought wit is best.

Generalibus specialia derogant. A particular exception alters a general Rule.

Generosus animus vulgaria spernit. A generous mind scorns baseness.

Gladius armorum princeps. The Sword is the King of Weapons.

Grex totus in agris unius porci scabie cadit. One scabbed sheep infects the whole flock.

H

Habenti dabitur. Much shall have more.

Hellno librorum. An indefatigable student.

Herculis induit columnas. He undertakes a task beyond his power.

Hercules in bivio. He's at his wits end, and knows not whether to go.

Hodiè mihi, cras tibi. What befalls me to day, may befall you to morrow.

Homo factus ad unguem. He's a man every inch of him.

Honi soit qui mal y pense. Ill be to him that evil thinks.

Humani generis pars una nescit quomodo

quomodo vivit altera. Half the world knows not how the other half liveth.

I

Ictus piscator sapit. The burnt child dreads the fire.

Ille dolet verè, qui sine teste dolet. He mourns truly, that mourns in secret.

In multiloquio non deest vanitas. In much talking, not little vanity.

In medio consistit virtus. Virtue is in the midst

Ingenij largitor venter. Hunger breeds wit.

Ingratum si dixeris, omnia dixeris. Call a man ungrateful, and you call him the worst you can.

Inter arma silent leges. Laws are silenc'd by arms.

In vino veritas Drunkards confess the truth.

Irritas crabrones. It is not good to wake cares asleep.

Is qui bene latuit, bene vixit. He lives well, that lives privately.

Jura inventa metu. Injust Laws were for the wicked, not for the good.

L

Laus proprio sordit in ore. It is sordid for a man to praise himself.

Linguâ amicus. A friend from the teeth outward.

Lis litem serit. Multiplying of words breeds a brawl.

Lupus in fabulâ. Here's the man we talk of.

Lupina societas. Unsociable company, where some take all the pains, and others run away with all the gains.

M

Magis illa juvant, quæ pluris emuntur. Those things which cost most, are commonly most esteemed.

Malorum elige minimum. Of two evils chuse the least.

Malè parta, malè delabuntur. Ill got, ill spent.

Male imperatur, cùm regit vulgus duces. That's an ill Government, when the common people rule their King.

Malus pater malè facit. An evil father doth ill.

Manus manum fricat. One hand washeth another.

Medio tutissimus ibis. The golden mean is the best.

Moriendi mille figuræ. There is a thousand ways to die.

Mora trahit periculum. Delays are dangerous.

Multi multa sciunt, se autem nemo. Men understand many things, but few understand themselves.

Mul-

Multorum manibus grande co-natur opus. Many hands make light work.

Multa cadunt inter calicem, supremaque labra. Many things happen between the cup and the lip.

Mutatis temporibus, mutantur & homines. Men change with the times.

N

Ne quid nimis. Too much of one thing is good for nothing.

Necessitas aliquando cogit ad illegitima. Poverty causeth base things.

Nemo sibi nascitur. No man is born to himself.

Ne plus ultra. He is come to his farthest.

Ne sutor ultra crepidam. Let not the Cobler go beyond his Last.

Nescit vox missa reverti. A word once spoken is not easily recalled.

Nocet empta dolor voluptas. Pleasure bought with sorrow is a mischief.

Non est ad astra mollis è terris via. The way to heaven is very unpleasant.

Non quod non feritur, sed quod non laditur, invulnerabile est. That is invulnerable, which is not hurt, not that which is not smitten.

Non semper arcum tendit Apollo. Apollo himself is sometime idle.

Non minor est virtus quàm quærere, parta tueri. 'Tis as much pains to keep things as get them.

Non magna loquimur, sed vivimus 'Tis better to live, than talk well.

Non pœna, sed causa, facit martyrem 'Tis not suffering, but the cause that makes a martyr.

Nosce teipsum. Know thy self.

Nullum ad nocendum tempus angustum est malis. To wicked men, no time comes amiss to do mischief

Nunquam prospere succedunt res humanæ ubi negliguntur divina. We never thrive well in the world, when we neglect our duty to God.

O

Omne nimium vertitur in vitium. Every excess is a vice, or too much of one thing, &c.

Omnis homo mendax. Every man is a lyar.

Omne tulit punctum qui miscuit utile dulci. He hits the nail on the head, that mixeth profit with pleasure.

Omnia cedunt tempori, & tempus æternitati All things yield

yield to time, and time to eternity.

Omnem crede diem tibi diluxisse supremum. Think every day thy last day.

Oportet mendacem esse memorem. A lyar had need have a good memory.

P

Paupertas comes ignavia. Idleness causeth poverty.

Paupertas non est de genere malorum. Poverty is no crime.

Pax queritur bello. Peace is procured by war.

Pœna ad paucas, terror ad omnes. The punishment reaches but to a few, but the terror to all.

Plures occidit gula quam gladius. Intemperance has slain more than the Sword.

Plus valet unius orando, quam mille pugnando. One man may prevail more by prayer, than a thousand by fighting.

Probitas laudatur & alget. Virtue is commended, but we let her starve.

Proximus sum egomet mihi. Charity begins at home.

Præstat esse Prometheum quam Epimetheum. 'Tis better to prevent, than repent.

Præstat mortuum esse, quam ignavè vivere. Better is a dead man, than a person that spends his time idly, and lives an unprofitable member of the Commonwealth.

Publica privatis, & sacra profanis præferenda. The publick is to be preferred before the private, and Religion before secular affairs.

Q

Qualis vita, finis ita. As thy life, so thy death.

Quicquid in buccam venerit. He speaks any thing that comes first.

Qui non vetat peccare, cum possit, jubet. He who prohibits not sin when it lies in his power, does command sin.

Qui medicè vivit, miserè vivit He that lives by continual Physick, never wants misery.

Qui sentit onus, sentire debet & commodum. The labourer is worthy of his hire.

Qui non habet in ære, luat in corpore. He that hath no money, let him be punished in body.

Qui genus jactat suum, alienis laudat. 'Tis a foolish thing to brag of ones descent or birth.

Qui

Quod fuit durum pati, memoriſſe dulce eſt. That which is grievous to ſuffer, is pleaſant to remember.

Quod meritò pateris, patienter ferre memento. Remember to bear that puniſhment patiently, which comes deſervedly.

Quod tibi fieri non vis, alteri ne feceris, Do as you would be done by.

R

Regis ad exemplum totus componitur orbis. All follows when the King leads.

Rex non habet in regno ſuo parem. The King hath no equal in his Kingdom.

Rex legibus ſolutus eſt. The King is free from the Laws, that is, otherwiſe than to be directed by them, not to be puniſhed by his Subjects for tranſgreſſing them.

Ridet ſtultus verberatus. The fool laughs when he is beaten.

Rigorem juris emollit equitus. Equity ſoftens the rigor of the Law.

S

Sal ſapit omnia. Salt ſavours all thi[illegible]

Sanguis Martyrum eſt ſemen Eccleſiæ. The blood of Martyrs is the ſeed of the Church.

Sapientis eſt cernere ubi parcendi, & ubi ſpargendi. It is a great part of wiſdom to know when to ſpare, and when to ſpend.

Scelera non intrant caſas. Poor men live ſecure.

Semel in anno ridet Apollo. The Gods make merry once a year.

Semel præſtat quam ſemper. Better once than always.

Semper aliquid præſta, ne te ignavum inveniat Diabolus. Be alwayes doing ſomewhat, leaſt the Devil find thee idle.

Sera eſt in fundo parſimonia. It is an ill time to begin to ſpare, when a man has no more to ſpend.

Siccis omnia dura Deus propoſuit. God hath propounded difficult things to the wiſe.

Silentium conſenſum arguit. Silence gives conſent.

Solamen miſeris ſocios habuiſſe dolorum. 'Tis a comfort to have companions in miſery.

Sopor lethi conſanguineus. Sleep is Couſin-german to Death.

Sublato Epiſcopo, tollitur Rex, No Biſhop, no King.

Summa cadunt subito. Men in great places fall on a sudden.

T

Talionem reddam. You shall have like for like.

Tempora mutantur, nos & mutamur in illis. The times are changed, and we are changed in them.

Terras astræa reliquit. Justice is fled up to heaven.

Tribus consistit hujus vitæ felicitas; 1. Rectâ intentione. 2. Corpore salutari. 3 Cummead plenâ. Our felicity in this life consists in three things; 1. A good conscience. 2 A healthful body. 3 A full purse.

Tutum præsidium integritas Honesty is the best policy.

V

Ubi dolor, ibi digitus. Where the sore is, there the finger will be.

Velle suum cuique est, nec voto vivitur uno. So many men, so many minds.

Veni, vidi, vici. Cæsars motto. I came, I saw, I overcame.

Veritas temporis filia: Truth is the daughter of time.

Veritas non quærit angulos. Truth seeks no corners

Via lucis inter cruces. Afflictions bring men into the right way.

Video meliora proboque, deteriora sequor. Men commend good things, but follow bad.

Vincenti dabitur. The Conqueror carries.

Virtus mille scuta. Virtue is instead of a thousand shields.

Virtus sola nobilitas, Virtue is the only Nobility.

Vivæ est avidus, quisquis nevult mundo secum perenare mori. He's greedy of life, that would be willing to live when all the world is dead.

ultra posse non est esse. No man can go beyond his power.

Un Dieu, un Roy, un cœur. One God, one King, and one Heart.

Vox, & præterea nihil. Nothing but tongue.

Voluptatis commendat rarior usus. Pleasures are the sweeter, the seldomer used.

Ut in utero præparamur vitæ, sic in hac vitâ præparamur utero. As in the womb we are

are prepared for life: so in this life we are prepared for the womb, viz. the grave.

ut redimas corpus, ferrum patieris & ignis. A man will lose all to save his life.

Vultus indicat hominem. A mans countenance bewrayes him.

HAbet omnis hoc Voluptas.
Stimulis agit furentes:
Apiumque par volantum
Ubi grata mella fudit,
Fugit, & nimis Tenaci
Ferit Ilia corda morsu.

All pleasures are but sad,
And in their end are mad;
As the angry Bee, that which it's wanding slight
From fragrant flowers sipt, converts the spight.
So pleasures leave a grief within the breast,
Not to be cur'd, but by a blessed Rest.

An Alphabetical Table, explaining the Words and Terms of all Sciences, Arts, and Learning, most frequently used in the several Titles and Names of Books, according to their Subjects they treat of; with the examples of many men famous in the following Sciences.

A

AAron, *a High-priests brother to Moses. Also of that name was a great Emperour of the Sarazens*

Abaddon, *destroyer*

Abisme, *a bottomless pit*

Abjected, *cast away, being vile, base, and good for nothing*

Abjudicated, *given by judgment from one to another*

Abjuration, *a denying, or renouncing by Oath*

Abbot, *a Spiritual Lord*

Ablution, *a washing away*

Abolished, *taken away*

Abortive, *untimely born*

Abrogate, *to undo, or null a thing*

Abstracted, *shortned, or our book taken out of another*

Abstruse, *hidden, secret, not easily understood*

Abridgments, *shortening of any writing by contracting together the most new and best of it, whether in Divinity, History, Law, or any other Science, or taking away part*

Abetter, *to uphold another in that which is evil*

Abund, *an improper speech*

Abandon, *to forsake, to cast off, to leave at random*

Abate, *diminish or take away*

Abash, *to make ashamed*

Abequitate, *to ride away*

Academy, *a university, as Oxford or Cambridge for England, or any publick great School*

Accelleration, *a hastening*

Accent, *tune*

Accessary, *which wittingly hideth an offender*

Accession, *addition*

Accommodate, *to make fit, to apply*

Accost, *to draw near to one*

Accumulate, *to heap up*

Accurately, *exactly done*

Acquiesce,

A TABLE.

Acquiesce, *to rest satisfied*
Acquire, *to get, or to procure*
Acquital, *freeing one from an office*
Acre, *Land fourty pole in length, and four in breadth*
Acrimony, *sharpness*
Acronced, *horned*
Action, *a deed, or doing of a thing*
Acterels, *a Woman-doer*
Acuminate, *to whet, or sharpen*
Action, *is the form of a Suit, or right of Prosecution of a thing that is due to any one, and is personal, real, and mixt*
Adjournment, *a term of Law, when any Court is disallowed and appointed to be kept on some other time, or at any other place*
Alienate, *to alter the property of any thing, to sell*
Arches, *the chiefest Court belonging to the Bishop of* Canterbury
Adamant, *a Diamond, the hardest of all stones*
Adamorism, *a loving dealy*
Adequare, *to make level*
Adfiliated, *adopted for a Son*
Adherent, *which cleaveth to a thing*
Adjunct, *a quality joyned to another thing, as heat to fire*
Adjure, *to bind by oath*
Administer, *to dispose of a dead mans goods, but is accountable to the Ordinary, when called to account.*
Admiral, *a great Officer at Sea, having the command of the Kings Navy.*
Adriatick Sea, *the gulph of* Venice
Advent, *the coming of certain weeks before Christmas*
Adverse, *contrary, or against*
Adulation, *flattery*
Advocate, *one that pleadeth for another*
Adumbrated, *shadowed forth*
Advowzen, *right of Patronage or preferment to a spiritual benefice*
Addecimate, *to take Tythes*
Adust, *burnt*
Administration, *a managing of any businesse*
Ad-unguem, *at his fingers ends, perfectly*
Aestivate, *to summer in a place*
Affable, *courteous in speech*
Affect, *to love*
Affectation, *love of vain-glory*
Affiance, *trust, confidence*
Affinity, *kindred by marriage*
Affluence, *plenty, abundance*
Affrick, *the South part of the world*
Affrick bird, *a cowardly fearful bird*

A TABLE.

Agent, *a helper in business*
Aggregate, *to assemble together*
Aggravate, *to make a fault worse and worse*
Agarick, *a kind of mushroom or toad-stone*
Agony, *a torment of body and mind*
Agility, *nimbleness*
Agitable, *moveable*
Agitate, *to toss, jog, or shake*
Agnation, *kindred by the fathers side*
Aggressor, *a setter upon*
Agnize, *to acknowledge*
Agrestical, *rude, rustical*
Ajax's shield, *a sure defence*
Aid, *help*, *a King of marble white*
Alps, *high mountains between* France *and* Lombardy
Alacrity, *chearfulness*
A la-mode, *after the French fashion*
Allayed, *free from trouble or sorrow, vanish'd away*
Almoner, *an Officer in the Kings Court, distributes alms*
Alcaron, *the Turks Law*
Allegation, *proof of a matter*
Allegery, *a dark sentence*
Alliance, *league of friendship*
Alien, *a stranger born, an outlandish-man*
Aloes, *a precious wood used in physick*
Altercation, *an angry reasoning, or wrangling*
Altitude, *height*
Alchimy, *the art of distilling, or drawing quintessence out of metals by fire, separating the pure from the impure, setting at liberty such bodies as are bound and imprisoned, and bringing to perfection such as are unripe; of which Paracelsus, Doctor French, with many others, have most learnedly written*
Alimony, *a yearly allowance from the Husband to the wife, being parted; of which you may read sufficiently in the womans Lawyer*
Aliment, *Nourishment*
Animal, *a creature indued with life, sense, intellect, the smallest sort of animals, as a Fly or Bee.*
Amand, *to send one away*
Amazonian, *Women belonging to Scythia, of manly courage, which kept a country to themselves, being warlike*
Amber, *a hard yellow gum, whereof beads are made*
Ambergrease, *the spawn of a whale, good for the brain*
Ambignity, *doubtfulness*
Ambrosia, *the meat of the Gods*
America, *the West part of the World,*

World, found out by Americus Vespetius.

Amit, *to send away*

Amort, *dead*

Ample, *great, or large*

Amicable, *friendly*

Amercement, *a punishment by the purse as much as is lawfully set*

Amulet, *a thing hanging about the neck, of great preserving*

Anagram, *an invention by altering the place of letters in ones name.*

Analysis, *a resolution in doubtful matters*

Anathematize, *where the Church delivers over to the Devil, and excommunicates*

Analogy, *correspondence, or proportion*

Anchoress, *a Religious woman living solitary*

Animadversion, *a marking*

Anniversary, *from year to year*

Annulet, *a thing hung about the neck.*

Annul, *to make void*

Antagonist, *an enemy*

Antidote, *a medicine against poyson*

Antimony, *a stone of a silver colour*

Antecedent, *that which goeth before*

Anticipate, *to prevent or take before another*

Antichrist, *one against Christ*

Antipathy, *a disagreement of qualities*

Antiquate, *to make old*

Anxiety, *carefulness, sadness*

Anatomy, *The incision, or cutting up the body of man or Beast, as Chyrurgians do to discover the substance, actions and use of every part. Doctor* Read, *Doctor* Harvy; *likewise* Crook *and* Parry *have largely written upon that subject*

Annotations, *Paraphrases, Commentaries*

Anonymus, *a book without the Authors name, as the whole duty of man,* D, *and Student*

Anthology, *treating of Herbs and Flowers.* Gerrard, *and* Parkinson

Antiquities, *treating of things past, famous were Sir* Henry Spelman, Richard Verstegan, *Mr.* Selder, *and now Mr.* Dugdale *living*

Annuity, *yearly payment of money*

Analects, *crums of meat*

Anteeism *taking use upon use*

Anarchy, *when the people want a King*

Apoplexy, *a dangerous disease*

Aphorism, *a short sentence expressing the properties of a thing*

Apophthegm, *a thing presented at some solemn time*

Apoge, *the point farthest from the center of the earth*

Apology, *an excuse*
Apoplexy, *the dead palsie*
Apostasie, *a falling from the faith*
Apostle, *one sent as a messenger*
Apothegm, *a quick, short, and witty sentence to note*
Apparition, *an appearing or vision*
Appellation, *a calling or naming*
Appendix, *one thing that depends upon another*
Appeal, *a removing a cause from an inferiour Court to a higher*
Apprehended, *taken by force*
Appropriation, *right to a thing*
Apothegms, *brief and pithy speeches or sentences of any renowned personages, as Sir Fr. Bacon do elegantly shew*
Appoest, *to pour under hand*
Arbitrament, *an agreement made between two parties*
Arbitrator, *a Judge, chosen to end controversies*
Ardent, *vehement, burning hot*
Argent *silver, sometimes white*
Aristocracy, *a Government where the Nobility bear sway*
Arrogancy, *pride of heart*
Arsenal, *a Store house for armory or ships*
Artick-pole, *the North pole of the world*
Artist, *one skilled in arts*
Architecture, *the art of devising, framing, or drawing in building*
Arithmetick, *the art of numbring*
Arraign, *to make guilty*
Articulate, *to set down articles distinctly*
Asperate, *sharpness*
Aspect, *countenance*
Aspiration *a breathing*
Assassinate, *to murder and rob privately in the high way*
Assayer, *an officer of the mint*
Assent, *a yielding or agreeing to any thing*
Assertion, *an affirming or avouching the truth of a thing*
Assign, *to appoint*
Assistance, *help*
Assumsit, *to undertake a thing for consideration*
Astringent, *a binding*
Astrology, *a Science which tells the reasons of the Stars and Planets motions, and foretells things to come*
Atchievement, *things gained by valour*
Atlantick Sea, *part of the Mediterranean Sea*
Atome, *a small thing that cannot be made less*
Attonement, *quietness*
Attach, *to lay hands on*
Attainted, *convicted, found guilty*
Attempt, *to try and endeavour*
Attestation, *a witnessing*
Attribute, *to bestow or give*
Attributes, *properties belonging to one*

Attrition,

Attrition, *repentance or sorrow*
Attourney, *he that by consent taketh charge of another mans business.*
Attainder, *a conviction or proving one guilty of a capital offence*
Atabulipa, *King of Peru in America*
Attenuate, *to make lesser*
Attournment, *the paying of any small piece of mon y by a Tenant*
Audacity, *boldness, courage*
Auditor, *an officer of a court*
Averment, *a term in Law*
Aversion, *a disliking, a turning away*
Auricular, *spoken in the ear*
Auro a *the morning*
Avowries, *a Law term, to justifie the lawful taking of a distress from any man*
Avaritious, *covetous*
Auspicious *luckie*
Axiome, *a Maxime or sentence allowed to be true*
Axis, *a direct line passing by the Center through a Globe*
Aye, *for ever*
Azure, *a fine blew colour*
Azyme, *unleavened, unmingled; solemnizing of seven daies among the Jews, in which time it was not lawful to eat leavened bread*

B

BAlm, *a medicine for a green wound*
Banded, *gathered into a faction*
Baptize, *to wash*
Barbarisme, *rudenesse in speech or behaviour, outragious, cruelty*
Baude, *ancient Poets*
Battery, *a beating against, or assaulting*
Barter, *exchanging ware for ware*
Bastard, *is he that is born of any woman not married*
Bequest, *or legacy*
Bale, *woe or sorrow*
Bassa, *a Noble-man, or great Commander under the Turk*
Beatitude, *blessednesse, or happinesse*
Belial, *signifying a wicked, naughty person*
Bellitude, *faireness*
Benevolent, *loving or friendly*
Benigne, *gentle, courteous*
Bequeathed, *left as a legacy*
Bereft, *deprived of*
Berry, *a dwelling house, a Lord of a Mannours Court*
Bisyen, *trouble*
Betroth, *to make sure, to promise one in marriage*
Bizzus
Brigandine, *a Coat of defence*

Bearn,

Bearn, (in the North) *for a Child*, Barn
Bibacity, *immoderate love of drink*
Bibliopolist, *a Bookseller*
Bifront, *having two foreheads*
Bigamy, *to be married to two wives at once*
Bissextile, *leap-year, which is every fourth year*
Blankers, *white furniture*
Blain, *a Bile*
Burrough, *not a City, but a Town incorporate*
Brigade, *a body of Souldiers*
Britain, *containing* England *and* Scotland
Brachigraphy, *a short hand of writing, as a letter for a word*
Braces, *in building it signifieth the pieces of timber*
Bucephalus, Alexanders *great horse*
Buzzard, *a great Hawk or Kite*
Budge, *a kind of fur of a kid in other Countries*
Buff, *a beast like a Bull, with a long main, breeding in the woods of* Germany
Bezira, *a City of tribulation*

C

CAlcu'ated, *reckoned or cast up*
Cœlebe, *Batchelour*
Calfire, *to warm*
Callocity, *hardness*
Calvary, *a place for dead mens bones*
Calumniate, *falsly to accuse*
Candidly, *meekly*
Canon, *a Law*
Canonize, *to pronounce one a Saint*
Cantation, *singing*
Captive, *led away prisoner*
Carol, *a Song*
Carp, *to check, or rebuke*
Castrated, *gelded*
Cavern, *a Cave in the earth*
Caveat, *a warning*
Cautious, *wary*
Caxicate, *indispose*
Casuist, *one that writes, or is well seen in cases of Conscience*
Catalogue, *a Roll of Names, or Register of a Cataloguing of Books*
Catarrhe, *a Rheum*
Celsitude, *highness*
Celebrate, *to do a thing in honour of one*
Cement, *mortar, lime*
Censure, *opinion, judgment*
Certificate, *a writing averring the truth*
Ceruse, *white-lead*
Chancellour, *a chief Officer in a Spiritual Court: also the Lord, or chief Judg in the Chancery*
Character, *the form of a letter*
Charter, *a writing of privileges* Chermez,

Chermez, *a grain dying scarlet*
Chivalry, *Knighthood*
Chymistry, *the art of dissolving Mettals, and of extracting the quintessence out of any thing. Doctor Cutter, an approved author in the art of Chymistry*
Chyromancy, *Palmestry, a kind of Divination practised by looking on the lines or marks of the hands, an art still in use among Fortune-Tellers, Ægyptians, and Juglers*
Chyrurgery, *we commonly pronounce it Surgery, it signifieth originally, the work of the hand.*
Chyrography, *the exact description of some Kingdoms Countries or particular Provinces of the same*
Circumlocution, *over-speaking.*
Circuition, *compassing about*
Clandestine. *close, secret*
Clarity, *Nobleness, clearness*
Clause, *a short sentence*
Clemency, *gentleness*
Cleopatra, *an Ægyptian Queen*
Climate. *a portion of the world between North and South*
Clinches, *conceits*
Classical, *most approved authors, whether Divine or Humane, such as tend to edification*
Calumniate, *falsly to accuse*
Contingent, *accident betiding*
Coaction, *constraint*
Coadjutor, *a fellow-helper*
Coagulate, *to turn to a curd*
Coasting, *a sailing from one Coast to another*
Coercive, *compelling*
Coessential, *of the same essence or substance*
Collegiate, *belonging to a Colledge*
Cognizance, *a knowing a thing judicially*
Colloquintida, *a rine of wild gourd*
Collacrimate, *to weep with*
Colon. *a mark at a sentence not fully ended, as thus (:)*
Comma, *a point made thus ( ) in writing*
Commemorate, *to rehearse, or make mention of*
Commence, *to enter an action*
Complacency, *agreeableness*
Compact, *agreement, a bargain*
Compeers, *companions*
Compendium, *a short way, a brief method*

Comport,

Comport, *to compose the gesture*
Compunction, *grief, or remorse*
Community, *fellowship in partaking together*
Commutation, *a changing*
Compensable, *able to recompence, or make amends for*
Complacency, *delight, pleasure, joy, fellowship in*
Compile, *to make, frame, set together, or compose*
Conventicle, *a little Assembly*
Concise, *brief, short*
Conclave, *private room, parlour, or closet*
Concordancy, *agreement*
Concatenate (concatèno) *to chain or link together*
Congratulate, *to rejoyce in anothers behalf*
Congruous, *agreeable*
Conjugal, *belonging to wedlock*
Connive, *to wink at*
Connex, *to knit together*
Consanguinity, *kin by blood*
Constitute, *to appoint or ordain*
Consul, *a chief Officer at Rome*
Contemplation, *a pondering and thinking upon*
Contingent, *casual, by chance*
Contract, *bargain*
Contribute, *to give with others*
Contumacy, *stubbornness, disobedience*
Contumely, *disgrace, reproach*
Convent, *to bring one before the Judge*
Conversion, *a turning from evil to good*
Convicted, *found guilty*
Convocate *to call together*
Cooperate, *to work together*
Corporation, *a body politick*
Corrigible, *which may be corrected*
Corrode, *to gnaw asunder*
Corallary, *addition, overplus, or surplusage*
Creditor, *which lendeth, or trusteth money or wares*
Credulity, *easiness of belief*
Crevat, *a piece of fine linnen worn about the necks of Seamen; and now by Gentlemen riding*
Cressent, *a term in Heraldry, the figure of a half Moon*
Crisp *curled*
Critick, *a hard censurer*
Cubit, *a measure from the elbow to the end of the finger*
Culpable *faulty, blameable*
Cupidity, *desire, covetousness*
Cynical, *doggish*
Cyren, *Mermaid*
Cyrus, *King of* Persia
Compensate, *requite*

D

Debase, *abase*
Debellate *to weaken*

Decade,

...ade, the number of ten
...cipher, to find out the meaning of a thing strangely written
...orum, comeliness, good grace
...cision, end of a matter in controversie
...claim, to speak ill of
...coct, to boil, to seeth
...cretals, Ordinances, Decrees
...duct, to take away, or abate
...fatigate, to make weary
...fault, an omitting what we ought to do
...fine, to declare or describe
...funct, dead
...generate, to turn out of kind
...grade, to take away holy Orders
...hort, to disswade to the contrary
...lacrimate, to weep
...lectation, delight
...legate, to assign, or send in Commission
...lude, to deceive
...maine, the Lords Mannor house
...meanour, behaviour
...mise, to give or grant
...mocracy, a free State, a people ruling themselves
...nizon, a stranger born, made free by letters patent

Denounce, to threaten, to give warning
Deplorable, to be lamented
Deportment, behaviour in carriage
Deposition, an oath, or deposing from authority
Depraved, corrupted
Depress, to keep down
Deprivation, a loss of a thing
Derogate, to impair, diminish or take away
Defection, a moving or cutting off
Design, to appoint or intend
Desipiate, to wax foolish
Despicable, despised, accounted as nothing
Detect, to discover or disclose
Deterred, discouraged
Detract, to slander, to speak ill of
Detriment, loss, hinderance, harm
Devastation, a wasting
Devest, to uncloath
Devoir, endeavour
Devolve, to roul down
Devoted, vowed, bounden
Dexterity, nimbleness
Dexterously, quickly
Deprecation, a diverting Gods judgment by prayer
Distracted, mad
Dialectical, belonging to Logick
Dialect, is a manner of speech peculiar to part of a Kingdom

Dialling,

Dialling, of or pertaining to the making and ordering of Dials, many being famous in this ioyne art
Dialogues, the discoursing of two men or more in writing or words, as Erasmus and Corderius Colloquies
Dicker, ten hides of Leather
Dicate, a thing given to write
Diffuse, spread abroad
Diffidence, distrust
Digested, set in order
Digression, a passing from one thing to another
Dimension, true measuring the bigness of a thing
Diminutive, little, or small
Dire, fierce, cruel, terrible
Disannul, to disallow
Discipline, instruction, learning
Disclaiming, disowning
Disconsolate, comfortless
Discuss, to examine, debate, or try a matter
Disfranchized, ones freedome lost
Dictionary, in Greek is called a Lexicon, a Book wherein hard words and names are mentioned, and unfolded
Desertion, a leaving or forsaking
Disgust, to dislike
Dislocation, a displacing
Dismal, grievous, terrible
Dismantle, to uncloath, to unfurnish
Dissert, to dispute in matters
Dissipate, to scatter abroad
Distillation, liquors dropping or dissolving by degrees
Divert, to turn aside
Divination, a presaging or foretelling of things to come belonging to Astronomers
Divulge, make known
Docible, apt to be taught
Doctrine, instruction for teaching
Document, lesson
Dogmatical, which is held in some opinion
Dogmatical, of, or pertaining to a sect, or opinion
Dominical, belonging to the Lords day
Donary, a gift
Doughty, strong
Dowager, a Widow Princess
Dollar, a Dutch piece of coyne about 4 s. 4 d.
Docilitie, aptness to learn quickness of understanding
Dilapidations, ruine of a Parsonage, or Vicaridge house
Dolorous, grievous, painful
Dregging, a dusting with powder
Drollery, jesting, facetious witty
Dramatick, Poetry that which is publickly acted upon the Stage, as Comedy & Tragedy
Dispond, dispair, out of heart
Disimbogue, to cast out of the mouth, to vomit

Donor

Donor, *a giver*
Donee, *he the thing is given or granted to*
Dubious, *doubtful*
Dulcid, *sweet*
Duplicate, *double*
Duration, *a long continuance*
Durity, *hardness*
Dusky, *obscure, dark*
Duel, *a fight between two with their seconds standing by, prohibited by Proclamation, and discountenanced by* Vocttius, *Sir* Francis Bacon, *and divers other learned writers*
Dyspathy, *evil passion or affection*
Dyspepsie, *ill digestion of meat in the stomach*

E

EBony, *black timber, good for many purposes, especially for Looking-glasses*
Ebriety, *drunkenness*
Eclipse, *the Sun being darkned*
Eclogs, *shepherds Poems*
Edifice, *a frame or building*
Eden, *an Hebrew word signifying Delectation, or a place of pleasure and delight*
Efficacious, *able, powerful*
Effusion, *powring forth*
Egression, *a going out*
Eject, *to cast out*
Elaborate, *laborious, taking great pains*
Elevate, *to lift up*
Electuary, *a medicine made with syrups and powders*
Elegant, *fine, neat*
Elegy, *a mournful song*
Elocution, *utterance, eloquence in speaking*
Embargo, *an arrest or stoppage of ships in a Harbour*
Embellish, *to make beautiful*
Emblem, *a picture, some things to be learned by it*
Emanuel, *God with us*
Emit, *to send forth*
Emphasis, *a plain signification of ones mind*
Implead, *to sue one*
Emunctories, *certain secret places in the body*
Empirick, *an unskilful Physitian*
Emphatical, *very significant*
Enamour, *to be in love with*
Enormities, *crimes, or offences*
Enterlude, *Stage-play*
Enthusiasmes, *Poetical fury*
Enhaunce, *to raise the price of a thing*
Epact, *a number to find the age of the Moon by*
Ephah, *a measure of ten pottles*
Ephy, *a measure of five pecks*
Ephod, *a holy garment worn by the High-Priest*
Ephemerides, *Books wherein daily acts are registred, a Journal or Diary*
Epidemical, *the plague; or other*

ther diseases, publick pestilence
Epilogue, *end of a Play*
Epithalmy, *marriage triumphs*
Epithite, *an addition, as excessive pride*
Epigrams, *short Poems upon several kinds of subjects; as* Owens *and Sir* Thomas Moors *for example*
Episcopacy, *of, or belonging to a Bishop*
Epitaphs, *inscriptions or writings set upon a tomb*
Equinoctial *line, the Sun coming twice a year, the* 11th *of* March, *and the* 11th *of* September, *maketh the length of the day and night equal*
Equipage, *fashion*
Equivalent, *equal value*
Eradicate, *to pull up by the roots*
Erudition, *learning*
Eruption, *a violent breaking out*
Escheator, *an Officer in the Exchequer, that certifieth what belongs to the King*
Essence, *the substance of a thing*
Essoyn, *when a man by leave may absent himself from a Court*
Essays, *tryals or endeavours; Sir* Walter Rawleigh, *Sir* Francis Bacon, *and* Richard Braithwait *Esquire having written upon them*
Estreat, *a copy taken of any writing*
Ætherial, *belonging to the sphere*
Etimology, *a true exposition of heavenly words*
Extenuate *to diminish or lessen*
Evacuate, *to empty*
Evaporation, *smoak or vapours*
Everfion, *an overthrowing*
Evitable, *able to be avoided*
Evoke, *to call forth*
Exagerate, *to encrease or amplifie a matter*
Exaltation, *a lifting up*
Exanimate, *to amaze, to dishearten*
Excommunicate *to thrust one out of an Assembly*
Excrescency, *a Wen swelling*
Exemplifie, *to declare a thing at large, to alledge example*
Exempt, *free from any thing*
Exercitation, *use, practice*
Exhale, *to cast out a breath or fume*
Exhibit, *to give, to present*
Exhilirate, *to make merry*
Exigent, *a streight, a hard pinch*
Exodus *a going out*
Exordium, *the being of a matter*
Exorbitances, *things above order, rule, or measure*

Exonerate,

Exonerate, *to unburthen*
Expatiate, *to enwiden, to enlarge*
Explication, *the unfolding, or discovering of a thing*
Ethnick, *a Heathen*
Extraction, *a drawing out, also a descending from such a family*
Extrinsecal, *outward, or on the outside*
Extruded, *thrust out*
Exult, *to rejoyce*
Exundation, *an overflowing*
Exuperation, *an excelling or surpassing*
Exustion, *a burning*
Eyebite, *to bewitch by the eye*
Ezekiel, *the Prophet, signifieth seeing the Lord*

F

FAbulous, *false, as a lye*
Facetious, *very pleasant*
Facile, *easie*
Fables, *wherein beasts and trees are feigned to speak; Æsop excelling all others in writing of fables*
Factious, *troublesome, contentious*
Facilitate, *to make easie*
Faculty, *power, ability*
Facundity, *eloquence*
Fallacious, *deceitful*
Fanatick, *mad, lunatick, frantick, having vain apprehensions*
Farce, *to stuff*
Fascination, *an eye biting, or bewitching by the eye, or by the force of imagination*
Fate, *destiny, chance*
Fatigate, *to make weary*
Faulconry, *Hawking managing, the art of keeping Hawks, famous were Mr. Birr, Mr. Turbervile, and Mr. Latham*
Fealty, *an oath taken of Tenants to be true to their Lord*
Feaver hectick, *that burns one inwardly, and makes cold without*
Fecundity, *fruitfulness*
Fell, *a skin*
Fencemonth, *a month wherein Does do faun*
Fencing, *the art of using and handling weapons useful and necessary for all Gentlemen*
Feofment, *a gift, or grant of any honours*
Ferocity, *plenty, and abundance*
Ferocity, *fierceness*
Fervent, *hot*
Fiction, *a feigning, or invention*
Figment, *a lye*
Figurative, *which serveth for the representation of another thing*
Fire-works, *shews or pastimes made upon the Land or water by fire, treated of by Dr. Bates*
Fishing, *the art of Angling,*

or catching and ordering of fish, discoursed upon by M. Isaac Walton, and Mr. Taverner

Flux, *an issue of blood*

Folid, *the full breadth of the Paper, being but two leaves in the sheet*

Fomentation, *assuaging*

Foppery, *foolery*

Foreſtall, *to set afore anothers shop or stall, to hinder light*

Formality, *an observing of good order*

Formidable, *cruel, fearful to look on*

Fortitude, *strength*

Fortification, *making strong a Town to keep out the Enemy*

Foſter, *to cherish*

Fraction, *a breaking off*

Fraternity, *brotherhood*

Frication, *rubbing, or chasing*

Frigidity, *coldness*

Frontiſpiece, *a Title graven in brass set at the beginning of a Book*

Future, *things to come*

G

GAbbing, *lying*

Galen, *a famous Phyſitian*

Gambages, *large leather cases, or Stirrops to keep the legs clean in riding*

Gaging, *the measuring of Vessels for Wine or Beer*

Garb, *custom or fashion*

Garboil, *a great rude noise*

Gargariſme, *a liquor to wash ones mouth*

Gehenna, *hell*

Generoſity, *courage, nobleness of mind*

Genitals, *the privy members of any living creature*

Genius, *a good or bad Angel, the soul*

Gentiles, *all that are not converted to Christ*

Geomancy, *divination by circles in the earth*

Genealogy, *a description of ones lineage, stock or pedigree, as that which is most commonly bound before Bibles*

Geography, *a description of the earth, by its parts and its limits, ſcituations, inhabitants, Cities, Rivers, fertility, and other observable matters*; vide *Thorography and Cosmography*

Geometry, *an art of due proportion, consisting in Instruments, forms, distances and greatness*; famous in this art were Euclid *and* Dr. Wyba

Germanity, *brotherhood*

Geſts, *noble acts commonly of Princes*

Geules, *in Heraldry a red Vermilion colour*

Glee, *mirth, joyfulness*

Gleſs,

Gloss, *a short Exposition of dark sentences*
Gloden numbe, *a number to find out the feast of Easter*
Golgotha, *a place of skulls*
Gordian knot, *a knot that cannot be undone*
Gratuity, *a gift given freely, a reward*
Graduate, *one that takes his degree in the University*
Gratulate, *to shew ones joy in anothers felicity*
Graunge, *a village, a farm, a lone house in the country*
Graving, *belonging to the art of Calcography or cutting Effigies or fancies in copper, in which art are famous Mr.* Farthorn, *Mr.* Lambart, *Mr.* Hertochs, *and Mr.* Loggain
Gubernate, *to govern*
Guerdon, *a reward*
Gynophilus, *a lover of women*
Gypsation, *a plaistring with morter*
Gyration, *fetching a great compass*
Gysarme, *a weapon with two Pikes at the end*

H

HAberdupoise, *a weight of sixteen ounces*
Hability, *handsomness*
Hags, *spirits of hell*
Hamlet, *a village in the country*
Harmony, *delightful musick of many notes*
Haubergeon, *a coat of Male*
Hawking, *vide* Faulconry
Heben, *dull, blunt*
Hecatomb, *a sacrifice wherein were offered a hundred beasts*
Helucan, *Wine, Claret wine*
Hench-man, *a Page of Honor attending on a Prince*
Hunt, *to catch, or lay hold on*
Herbage, *pasture for cattle*
Hercules, *the Son of* Jupiter, *a man famous for strength, he slew the Dragon, and got the golden apples*
Heroes, *great noblemen*
Hesper, *the evening star*
Hesperides, *the garden where* Hercules *got the apples*
Hests, *commands, or decrees*
Heterodox, *a contrary opinion to what is generally received*
Hexameter, *a verse of six feet*
Herauld, *an officer to proclaim peace or war*
Herbary, Gerrard *and* Parkinson, *most famous in describing all kinds of herbs.* Vile Botannicks
Hide of Land, *seven hundred acres*

Hierarchy, *an holy Order of Angels*
Hieroglyphick, *a mystical representation properly by sculpture*
Hillarity, *mirth*
Hippocrates, *a famous Physitian*
Homer, *a Grecian Poet*
Humanity, *the nature and condition of man, also gentleness, mildness*
Hydrography, *description of waters*
Hyperbolical, *above all belief, or swifter than thought*
Hysteron Proteron, *Cart before the Horse*

I

JAculation, *a darting, casting of darts*
Idea, *the form of any thing conceived in the mind*
Ides, *eight dayes in every moneth*
Jeopardy, *hazard*
Jests, *conceits and inventions for making of mirth, as the reading of Scogins and Archees jests*
Jewelling, *the art of cutting and setting of Jewels, in which Mr. Giffard was very ingenious: besides many others being very dexterous*
Ignominious, *shamful*
Iliads, *a book writ in Greek by Homer of the destruction of Troy*
Illustrate, *to make famous*
Illiberal, *covetous, base*
Intestine, *in the bowels*
Imagery, *carving or painting*
Imbellishments, *ornaments*
Imbroil, *to make more obscure*
Imbrued, *stained*
Immaculate, *undefiled*
Immence, *unmeasured*
Immunity, *freedom, liberty*
Immutable, *constant, unchangeable*
Impair, *to lessen*
Imparadized, *to enjoy all true contentment*
Imparity, *unlike ess*
Impeach, *to hinder, to harm*
Impensiole, *without reward*
Impetuous, *violent*
Implore, *humbly to request*
Impost, *custom, tribute*
Imprecations, *cursings, to lay tribulation*
Improperations, *reproachings*
Impropriation, *Ecclesiastical living, coming by inheritance*
Impugne, *to resist or assault*
Impunity, *lack of punishment*
Inadulable, *that will not be flattered*
Incendiary, *which setteth any thing on fire*
Inclusive, *which containe h*

Incon-

Incongruous, *absurd, disagreeable*
Incotrigable, *that cannot be amended*
Inculcate, *to repeat a thing often*
Inculpable, *blameless*
Incursion, *a running in, a meeting together*
Indefatigable, *not to be tired*
Indefinite, *obscure, not determined*
Indemnity, *pardon, escaping without punishment*
Indeptecable, *that will not be entreated*
Indigent, *needy, beggerly*
Indignity, *unworthiness*
Individual, *not to be parted, as man and wife*
Indocible, *which cannot be taught*
Induce, *to bring in*
Indulgence, *general leave in suffering*
Indurate, *to harden*
Ineffable, *not to be spoken*
Inexpiable, *which cannot be satisfied for*
Infamy, *disgrace*
Infatigable, *that cannot be wearied*
Infatuate, *to bewitch*
Infer, *to bring in by way of argument*
Infestuous, *noysom*
Infirm, *weak*
Inflammation, *a hot angry swelling*
Inflect, *to bow, or make crooked*
Influence, *a flowing power of Planets and Stars*
Intringe, *to break, to transgress*
Ingots, *a wedge of fine gold*
Inhibit, *to forbid*
Inherent, *abiding in a thing*
Inhospitable, *not fit for entertainment*
Innovations, *changes*
Innate, *natural*
Innavigable, *not to be sailed in*
Innominable, *not to be named*
Innoculate, *to graff*
Insanable, *not to be cured*
Inscrutable, *not to be searched*
Insculp, *to ingrave, or cut*
Insinuation, *a declaration, or long continuance*
Insociable, *not fit to keep any company*
Inspection, *a looking into*
Insinuation, *a cunning speech to get into one's favour*
Inspire, *to breath into*
Instauration, *a repairing*
Instigate, *to provoke*
Instinct, *a natural inclination*
Institute, *to appoint*
Insult, *to boast proudly*
Intactable, *not to be touched*

Intaminate, *to defile*
Integration, *a restoring*
Integrity, *uprightness, just dealing*
Intellect, *the understanding, and other faculties of the mind*
Intemperance, *unruly, immoderate eating or drinking*
Intestable, *uncapable by the Law to make, or to be taken for any witness*
Inventory, *a Catalogue of dead mens goods and chattels, prized by four credible men, and after to be exhibited to the Ordinary*
Intercession, *an entreaty in ones behalf*
Intercourse, *passing, or sending from one to another*
Interest, *right or title, profit made by usury*
Interior, *inward*
Interlocution, *a speaking between*
Interlude, *a pastime or play*
Interpose, *to busie himself where he needs not*
Interrex, *he that governs when there is no King*
Interrogation, *the asking of a question*
Interview, *meeting*
Intimation, *a casting signifying*
Intoxicate, *to bewitch, to poyson*
Interval, *a distance, or space of time or place*
Intrinseca', *inward*
Introduct, *to lead in*
Intumulated, *not buried*
Invalidity, *weakness*
Inveloped, *wrapped in*
Inversion, *a turning upside down*
Intervert, *to turn upside down*
Invest, *to cloath*
Inumbrate, *to cast a shadow*
Invocation, *a calling upon*
Innured, *accustomed to*
Joculatorily, *merrily spoken*
Jovinus, *a famous Hiberian*
Ironically, *spoken scoffingly*
Irradiate, *to shine upon*
Irregular, *contrary to rule*
Irrevocable, *not to be called back*
Irrogate, *to impose*
Itinerate, *to journey*
Judea, *Jury*
Judicious, *one that hath great judgment*
Julius Cæsar, *a famous Roman, the first Emperour of Rome*
Juncture, *a joyning together*
Juror, *a swearer*
Jurisdiction, *a lawful authority*
Juvenility, *youth*

K

KArena, *the twentieth part of a drop*
Keel, *the bottom of a ship*
Kenne, *to view*
Kintal, *a hundred weight*
Knight-service, *a tenure where a man was bound to bear arms for the defence of the Realm*
Knight, *a title of dignity and honour, which worth is illustrated with divers distinctions, viz. Knights Batchelours, Knights Baronets, Knights of the Bath, Knights of the Carpet, Knights of the Garter, Knights of the Order of Saint John of Jerusalem, Knights of the Temples, or Knight of the Temple, Knights of the Shire, Knights Mushal, Knights of Calatrava in Spain, Knights of the Star*
Kyrie Eleison, *in the Greek, Lord have mercy upon us*

L

LAbyrinth, *a maze, turning in and out*
Lacerate, *to tear*
Lacrimate, *to lament, to cry*
Landskip, *a piece of painting wherein are woods, rocks, houses, rivers, or the like painted*
Lazarets, *Hospitals*
Latitude, *the breadth of a thing*
Lavish, *expence and little gain, makes the house-keeper sink amain*
Lauril, *the bay-tree*
Laconically, *shortly, pithily*
Lent, *the forty daies fast before Easter*
Leconomancy, *divination by water in a bason*
Legion, *of horse and foot, 6826.*
Legislator, *a Law-maker, or giver*
Lemma, *argument*
Liniment, *an assuaging*
Lenity, *gentleness*
Lenitude, *slowness, negligence*
Lellor, *he that letteth*
Levity, *lightness*
Lesinage, *saving, sparing*
Lepid, *pleasant, elegant, graceful, witty*
Libertine, *one of a loose life*
Libidinous, *incontinent, full of lustful desires*
Lineament, *the proportion of the body*
Linial, *downright line*
Liquation, *a melting*
Literate, *learned*
Liturgy, *the publick service of the Church*

Local, *of or belonging to a place*
Locusts, *grashoppers, and such like vermine*
Logick, *the art of reason*
Longanimity, *patience, long-suffering*
Loquacity, *much talk and babling*
Lorrel, *a devourer*
Lossel, *a crafty fellow, a lout*
Lotion, *a washing*
Lactation, *strugling*
Lubrick, *slippery*
Lucifer, *the morning star, also an arch devil*
Lucible, *that which is light of it self*
Lucrece, *a Roman Dame who being ravished killed her self*
Lucreate, *to eat ravenously*
Luxury, *riot, wantonness*
Library, *a study of books*
Lucubration, *night study*
Lucidations, *making light*
Leven, *a piece of Dow a while kept in salt*
Lydford Law, *whereby first a man is hanged, and afterward indited*
Lyrick, *verses or songs upon the harp*

M

Machivalize, *to practice cunning and subtil policy*
Macerate, *to soak in water, to make clean*
Macrology, *long or tedious talk*
Maculate, *to spot, or blemish*
Magick, *enchantment, sorcery*
Magnanimity, *boldness, nobleness of heart*
Magnificence, *honour, stateliness*
Mainprize, *the taking one out of prison, security for his forth coming*
Malediction, *cursing, ill speaking*
Malignant, *envious, spiteful*
Mandate, *to command*
Manna, *white, much like Coriander seed*
Mansion, *a dwelling house*
Manuscript, *things onely written with the hand, not printed, but kept in writing for particular uses*
Marches *bounds lying betwixt two Countries*
Maritane, *bordering on the Sea*
Mars, *the Heathen God of Battle*
Masculine, *mankind*
Mature, *ripe*
Maugre, *in despite of ones heart*
Maxims, *true and general rules, either in Divinity, Law, or Physick*

Maxime, *a true and general rule*
Mineral, *metal, or any thing dig'd*
Material, *which hath matter or substance in it out of the earth*
Meanders, *crooked turnings*
Mechanism, *the learning of handy-craft trades*
Mediocrity, *a mean, or measure*
Meliocrity, *a bettering*
Memorandum, *to remember us of that which we would not forgot*
Memorize, *to recount*
Mendicant, *begging*
Meridian, *of or belonging to noon-tide*
Merit, *desert*
Messalina, *an Empress of* Rome, *an unsatiable woman*
Messias, *anointed*
Metaphor, *one word taken for another*
Metaphysicks, *supernatural Arts, as do subsist in their own essence, not subject to any alteration. In this sense School Divinity is the highest part of Metaphysicks, contemplating, knowledge of Angels, of the souls of men, and of God, and his Eternity*
Meteor, *snow, hail, hunder, blazing star, or any thing exhaled by the Sun, or drawn up from the Sea or Land*
Method, *a order, a direct way to teach*
Mattins, *morning prayer*
Maze, *Labyrinth*
Mimical, *a fish*
Mimick, *a scoffer or jester*
Midwifry, *of, or belonging to the practice of the expert Midwife, treated upon by Master* Culpepper *and others.*
Military, *of warlike, or belonging to war, Colonel* Elton, *and Colonel* Barriff, *the two chief in English*
Miscreant, *an infidel, a false believer*
Misprise, *to have a low esteem*
Mission, *a sending, or one sent*
Mode, *fashion*
Modern, *living now in our age*
Moloch, *an idol like a Calf*
Miche, *or secretly to hide out of the way*
Monology, *a long tale of little worth*
Micher, *a Truant*
Moral, *appertaining to civility, or good manners*
Mosque, *a Church or Temple of the Turks*
Morosity, *waywardness, frowardness*
Mortification, *a leaving or killing ones pleasures*

Motto,

Motto, *a short sentence, a word, good Sir Mounsieur, in French Mountebank, one that boasteth on high of his great deeds, deceiving the people*

Morpheus, *sleep, or the God of sleep*

Morisco, *a certain dance used among the Moors, whence our Morris dance*

Metropolis, *the Mother City of any Country*

Musick, *harmony, melody, either by Voice or Instrument*

Mulct, *a fine or penalty*

Mummy, *a thing like pitch, the fat of dead men kept by Apothecaries*

Munificence, *liberality*

Municipal, *priviledges of Laws belonging to Cities*

Mutiny, *a quarrel among Souldiers*

Mutual, *interchangeable*

Must, *new wine*

Mundifie, *cleanse, purge*

Mystical, *hidden, secret*

Mythology, *an Exposition of Fables*

N

NAtalis comes, *an elegant Mythologer*

Natural History, *an History of the nature of things, or things deduced from Nature.* Pliny *and the learned Sir* Francis Bacon *having written thereof*

Navigation, *sailing, or the ordering and managing of ships*

Napar, *fine linnen for the Table*

Narration, *a declaring*

Nemesis, *the Goddess of punishment and revenge*

Nectar, *the drink of the Gods*

Necromancy, *raising up of evil Spirits, or dead mens Ghosts, conjuring, the black art*

Negotiation, *business in traffique and trade*

Nepenthe, *an herb that expels sadness*

Nero, *an Emperour of* Rome, *a cruel man*

Neutrality, *of neither side*

Ninny, *a fool*

Night mare, *Incubus*

Nocent, *hurtful*

Non residence, *unlawful absence from the place of ones abode*

Non-suit, *the letting fall of a Suit*

Noticus, *harmful, hurtful*

Novelty, *news*

Nomenclature, *the numbering of Names, or Surnames of sundry things*

Nullifidian, *of no account or Religion*

Nuscous,

Nuſceous, *pur-blind*
Nuſance, *any annoyance, or damage done to a houſe*
Nutriment, *nouriſhment*

O

OBſcate, *to cloud, or darken*
Obiure, *to bind by oath*
Objurgation, *a chiding*
Object, *that which is placed before ones eyes, or the thing one labours to attain*
Oblige, *to bind*
Oblique, *crooked*
Obligurate, *to ſpend in belly-chear*
Obnoctious, *ſubject to danger*
Obliterate, *to blot out*
Obſequious, *dutiful*
Obſolete, *old, out of uſe*
Obſtruct, *to hinder*
Obtrude, *to thruſt out*
Obtuſe, *dull, or blunt*
Obumbrate, *to ſhadow*
Obeſity, *fatneſs, groſſneſs*
Obloquy, *evil report*
Occur, *to meet*
Oeconomy, *government of a houſhold*
Officious, *ſerviceable, willing to pleaſe*
Ode, *a ſong*
Oligarchy, *the ſtate of a Common-wealth where a few perſons have all the authority; of which government we of late years have ſufficiently taſted*
Olympick-games, *ſolemne games of activity, riding, running*
Omiſſion, *a letting ſlip*
Oppignorate, *to lay to pawn*
Oppilation, *ſtopping*
Opponent, *which oppoſeth or asketh queſtions*
Occult, *hidden*
Opprobrious, *reproachful*
Oppugn, *to reſiſt*
Oppulent, *rich, wealthy*
Oratory, *eloquense in writing or ſpeaking, alſo a place dedicated to prayer*
Ore, *gold or ſilver colour*
Ordinary, *a Judge having Juriſdiction in Church-matters or the Biſhop of the Diocеſs*
Orient, *the Eaſt*
Omen, *a foregoing ſign of good or evil*
Opiat, *an Electuary to procure ſleep*
Orifice, *the mouth of a wound or any other thing*
Oriſons, *Prayers*
Orphan, *one that wants Father and Mother*
Orthodox, *learned, of a ſound judgment*
Orthography, *a manner of true writing*
Oſier, *a withy*
Oſtentation, *a boaſting*
Overture, *an overturning, a ſudden change*
Ounce, *being the ſixteenth part of a pound.*

Oyer and terminer, *a Commission to hear and determine causes*
Pact, *a bargain*
Pagan, *one that doth not believe in God*
Palliate, *to cloak, to cover*
Palm, *the tree that bears Dates, and no leaves but at the top*
Pandect *a book treating of all matters*
Panick, *a sudden fear wherein one is distracted*
Pantaloon, *a large Boot-hose top*
Paragon, *a beautiful Lady*
Paradise, *a garden or pleasant place*
Parallels, *lines at an equal distance, or the comparing one thing with another*
Paradigm, *a pattern or example*
Paramour, *a Sweet-heart*
Paramount, *the chief Lord of a Fee*
Parasite, *a flatterer, or treacher friend*
Parity, *likeness*
Parsimony, *thriftiness, good husbandry*
Participate, *to partake or have a share in a thing*
Partisan, *a weapon like a Halbert*
Parvity, *smallness*
Pasche, *the feast of Easter*
Pastor, *shepherd*
Paternal, *belonging to a Father*
Pathetical, *moving affection*
Patriarch, *a chief Father of the Church*
Patrimony, *goods or land left by friends*
Pavillion, *a Tent for war*
Parochal, *Parish Church, or belongeth thereto*
Perambulation, *walking about*
Peccant, *faulty*
Pedantick, *a base ignorant fellow*
Pendent, *hanging downward*
Penetrable, *easie to be thrust or pierced through*
Penelope, *a chast Woman*
Perforations, *little passages*
Periwig, *false hair*
Perpetuity, *everlasting*
Perspicuous, *clear*
Pervert, *to turn one from good to bad*
Philosopher, *a wise learned man*
Polemical, *belonging to war, or fighting*
Pestiferous, *mortal, deadly*
Pettifogger, *a troublesome make-bate, an ignorant medler in Law*
Paschal, *belonging to Easter*
Petulant, *sawcy*
Phantasm, *a Vision, or imagined appearance*
Pharisee, *a sort of Jews professing*

fessing more holiness than the common sort

Petulent, *wanton and bold*

Philomathy, *the lover of learning*

Phantastical, *foolish, following every fashion*

Phlebotomy, *blood letting*

Physiognomy, *an art which teacheth to know the disposition of men by their faces*

Petulant, *contumelious, apt to affront*

Peccant, *vicious*

Philology, *the love of learning*

Pirate, *a Robber at Sea*

Placability, *gentleness*

Plato, *a famous Philosopher*

Plausible, *that which greatly pleaseth and rejoyceth*

Plebean, *one of the common people*

Plenary, *full, entire*

Plumbeous, *full of lead, heavy*

Plenipotentiary, *invested with Power and Authority, as an Ambassador, or Commissioner from their King, or whom the are sent to treat and determine with an enemy or other person, such points as are in Commission*

Pocahuncas, *Daughter to a savage King of* Virginia

Poetaster, *a counterfeit Poet*

Poligamy, *the having of many wives*

Poppæa Sabina, *wife to* Nero

Popular, *famous with the common people, and familiar with them*

Portage, *carriage*

Portend, *to foreshew a thing*

Positive, *that which is propounded*

Posthume, *born after his Fathers death*

Polyglot, *that speaks many languages*

Pravity, *naughty, wicked*

Precaution, *wariness, forewarning*

Precipitate, *to throw down headlong*

Precontract, *a former bargain*

Predicament, *a different order in the nature of things*

Prædicate, *to foretell*

Perfect *a chief Magistrate*

Pregnant, *witty, apt, forward, or great with child*

Primogenitor, *the First-born*

Printing, *an Art invented by* John Guttenberg, 226 *years ago, and being so useful, is still much practised by most Nations in the world*

Plethorick, *fat or corpulent*

Prejudicate, *to judge rashly*

Premunire, *a punishment wherein is loss of goods and liberty, barring life*
Prepuce, *foreskin*
Presage, *foretell*
Presbytery, *Priesthood*
Prescience, *a knowing before*
Pressure, *an oppression*
Pretext, *a colourable excuse*
Prevalency, *prevailing*
Prig, *to steal*
Prodigious, *monstrous*
Product, *brought forth*
Prolix, *long, or tedious*
Prolocutor, *one that speaks first, or for the rest, a speaker*
Pretermit, *to give leave aforehand*
Propaginquity, *nearness*
Propitiation, *an appeasing of Gods anger*
Propose, *to offer, to set forth*
Proselite, *a stranger converted*
Prosodie, *the true pronouncing of words*
Providence, *fore-sight, care*
Proviso, *a condition made in any writing*
Prowess, *strength, courage*
Promissory, *pertaining to a promise*
Pseudo-martyr, *a false martyr*
Prohibition, *forbidding*
Puberty, *ripeness, fourteen in men, and twelve in women*
Pudor, *sham fastness*
Pularity, *childishness*
Punctual, *one as good as his word*
Purgatory, *a place of purging*
Purport, *an intent or meaning*
Pusill, *small*
Pustule, *a wheal or blister*
Putrid, *corrupt*
Puerility, *childishness*
Pythagoras, *a famous Philosopher, the chief that held the passing of souls out of one body into another*
Pyromancy, *divination by smoak or fire*

Q

Quadrant, *four-square*
Quaint, *fine, strange*
Quest, *a search and esquiry*
Quiddities, *subtil, dark speeches*
Quorum, *one more impowred in Commission then an other Justice*

R

Rabbi, *Master, or Doctor*
Radiant, *bright, shining*
Rabbin, *a great Doctor, or teacher*

Radi-

Radical, *of or belonging to the root natural*
Rarifie, *to make thin*
Reme, *a parcel of paper of twenty quire.*
Ratification, *a confirmation or allowing*
Rape, *a violent ravishing of a woman*
Reassume, *to take again*
Recapiculate, *to relate in brief*
Reciprocal, *of, or belonging to returning*
Recognizance, *an acknowledgment*
Recruit, *to recover ones self*
Recusant, *which refuseth to do a thing*
Redundancy, *an overflowing, abounding, or exceeding*
Refell, *to disprove*
Refined, *purified*
Reflection, *a bowing or bending back*
Remonstrance, *reasons given or shewed*
Refulgent, *bright, shining*
Refund, *restore*
Regality, *Authority of a King*
Regrator, *he that buyeth victuals to sell within four miles*
Regress, *going back*
Rejoynder, *a second answer*
Remit, *to forgive, also to send back*
Remunerate, *reward*
Republick, *Commonwealth*
Repugn, *to resist*
Resentment, *sensible of a disfavour or injury*
Result, *to keep back*
Retaliate, *to quit like for like*
Rood, *the fourth part of an acre*
Retract, *to call back*
Retribution, *a reward or recompence*
Retrive, *to seek again*
Retrograde, *backward*
Revert, *to return*
Robustious, *strong*
Regicide, *he that murthereth a King*
Reverse, *disannul, repeal*
Rhetorick, *the Art and Science of Eloquence, or of speaking well and wisely*
Rigid, *hard, stubborn*
Risco, *great hazard or danger*
Rubrick, *order, or rule written, or the calenders of Saints writ in old letters*
Rudiments, *the first grounds of an Art*
Rural, *of, or belonging to the Country*
Rustication, *a dwelling in the Country*
Recede, *to depart from, to go back*

SAbbath, *a day of rest*
Sagacity, *swiftness, quickness of understanding, or sharpness of wit*
Sally-ports, *the back or postern Gates, Gates to issue out of a Fort or Bulwark*
Satiety, *fulness*
Satyre, *a wild god of the woods*
Satan, *the Devil*
Skeleton, *the bones of a man without flesh or skin*
Suspend, *to slay one by authority*
Schismatical, *erroneous*
Scholastical, *learned*
Scheme, *brief Table*
Secular, *worldly*
Sedulity, *diligence*
Seneca, *a stoick Philosopher*
Sermons, *discourses in Divinity, explaining some text of Scripture, or applying it*
Sewer, *one that placeth the meat at Table*
Sewers, *common channels*
Signal, *a sign or note*
Sin, *derogating or erring from the Law*
Sinister, *unhappy, harmful.*
Solœcism, *a false manner of speaking*
Solicitous, *careful*
Sophister, *a subtil caviller in words*
Sordid, *base, filthy*
Species, *the different kind of a thing*
Speculation, *a spying, a considering, a discerning*
Sphere, *a round circle*
Spleen, *the milt of man or beast*
Stanaries, *mines of Tin*
Staticks, *a mechanick Art, treating about weights and measures*
Steed, *a lusty horse*
Steril, *barren*
Stigmatical, *a lewd liver*
Stupid, *dull, blockish*
Staple, *any Town or City of Trade to bring wooll, Cloth, Lead, Tin, or other Merchandize*
Stupendious, *wonderful, admirable, amazement, and astonishment*
Spick *and* Spaun, *from the first shutting of a car of Corn, and the Spaun of a Fish*
Sublime, *high and lofty*
Subordinate, *under another*
Subsidy, *aid or succour*
Subvert, *to overthrow*
Sulphur, *brimstone*
Summary, *brief*
Superficies, *the outside of a thing*
Superlative, *highest*
Superfedeas, *forbidding*
Surplusage, *more than needs*
Surrogate, *a substitute*

Surveying,

Surveying, *the Art of measuring of lands, woods, or heaths*
Swain, *a Servant*
Sycophant, *a tale-bearer, a slanderer*
Sympathize, *mutually to imbrace each other*
Symptomes, *grief following a disease; also signs whereby to discover the nature of a disease*
Syntax, *a joyning together of parts of speech in one construction*

T

TAbernacle, *a Tent or Pavillion*
Talmud, *a Book containing the Jews Law*
Taciturnity, *silence*
Talent, *a thing given to improve*
Tollage, *Freight or Custome*
Tardy, *slow*
Tarquin, *last King of* Rome
Tautology, *often repeating a sentence*
Tenebrous, *dark*
Tergiversation, *seeming to run away, but stand to it wrangling*
Terminate, *to end*
Testator, *he that maketh a will*
Tetragrammaton, *the great name of God* Jehovah
Tetrarch, *a Prince ruling a fourth part of a Kingdom*
Theams, *sentences whereupon one speaketh or writeth, commonly given as Exercises to Scholars*
Theorick, *study, the inward knowledge of a thing*
Thrall, *bondage, misery*
Tinctures, *spots or stains in dying*
Titulation, *a tickling*
Torrent, *hot*
Tranquility, *ease, quietness of mind*
Transpiration, *breathing out the vapours*
Transmute, *to change*
Traverse, *to go a cross or overthwart*
Trepan, *betray*
Tripartite, *threefold*
Tragedy, *a play or history*
Trivial, *base, vile, of no estimation*
Troy weight, *twelve ounces*
Turnid, *filthy*
Type, *the figure or shadow of a thing*
Tyrociny, *an apprenticeship, a beginning in the Military Discipline*
Typography, *belonging to printing*
Topicks, *places to find arguments*

V

VAcuity, *emptiness*
Vaulting, *the Art of leaping over Horses or Posts, described by Master Stokes*
Vaunt, *to brag or boast*
Vegetable, *belonging to plants*
Veil, *a covering for women*
Venerable, *worshipful*
Venial, *easily pardoned*
Venus, *one of the seven Planets; also the Goddess of Lust or Venury*
Versed, *very perfect in*
Version, *a turning*
Vert, *green*
Vicinity, *neighbourhood*
Vicissitude, *change*
Vie, *to dare or threaten*
Vigilancy, *watchfulness*
Virility, *manhood*
Vivacity, *liveliness, long life*
Universe, *the whole*
Vociferation, *a loud voice*
Voluminous, *a great book, or a man having great volumes*
Ulcim, *learning*
Utensil, *necessary houshold-stuff*
Utility, *profit*
Vulnerate, *to wound or hurt*
Vulpinate, *fox-like to deceive*
Vulsion, *a pulling*
Uxorious, *dotage upon a wife*

W

WAne, *to perish, to decay*
Wariton, *a reward*
Welkin, *the whole sky*
Welked, *withered*
Wile, *deceit, craft*
Wisdom, *the truth and reason of things, which all men should seek after*
Wreck, *the loss of a Ship at Sea*
Writ, *the Kings Precept for a diress to be taken*

X

XEnodochy, *hospitality*
Xenophon, *a famous Athenian Philosopher*
Xerxes, *a King of Persia*

Y

YArrow, *faint-hearted, fearful*
Year and day, *a construction commonly used in the common Law*
Yeoman, *the next degree to a*

A TABLE.

a Livery, or Gentleman
Yexing, sobbing
Yonker, a lusty lad
Yore, long ago, of old

Z

Zelotypie, jealousie
Zeography, a description or painting of Beasts and Birds
Zodiack, a circle in the Heavens, in which the twelve Planets are placed
Zone, a belt or girdle
Zygost, one appointed to look to weights, a Clerk of the Market

FINIS.

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